

Church Management

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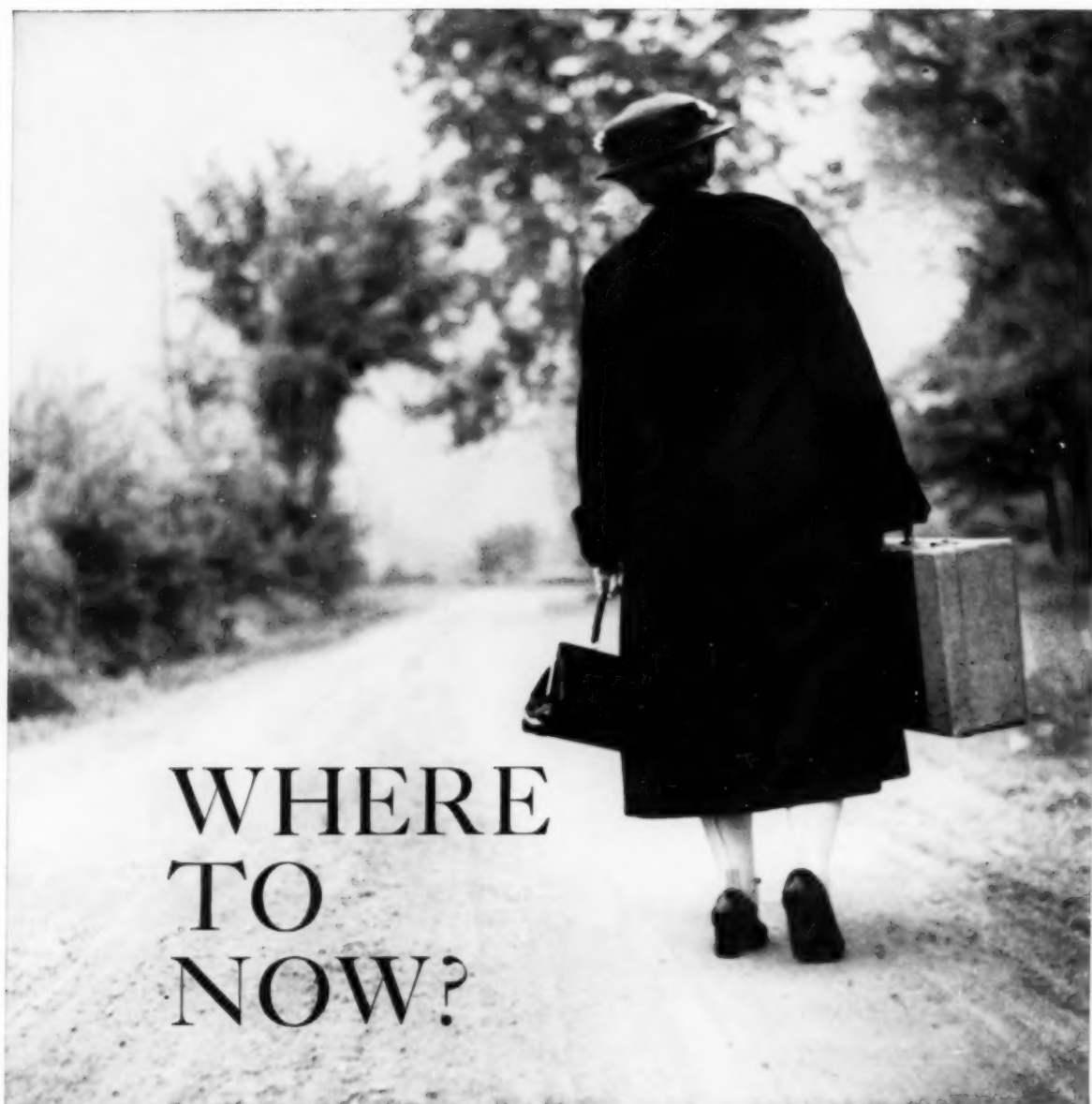
(See page 3)

MAY
1961

VOLUME XXXVII
Number 8

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They Say; What Say They? Let Them Say

TOO ERUDITE

Dear Sir:

I have just finished reading the article "Recruiting Sunday School Teachers," by Peter J. Hampton, in the March issue of *Church Management*.

While the author has some very positive statements, the overall approach seems to be a prime example of adopting modern business technique for "employing" Sunday school teachers. For example, "We have found that 'status' people make good recruitment officers" Why? And he gives the reason which jars my Christian faith in people: "because they permit the person who is asked to serve as a Sunday school teacher to identify with a prestige person." Perhaps it is true that this is the thinking among many who do recruit the Sunday school teachers, but to advocate such a practice is bordering on the edge of heresy. Can't we just recognize the possibility that such thinking exists rather than exploit the beast? Certainly in the community of the church there is no room to exploit people. Yet I had the feeling that this method, advocated by Mr. Hampton, was an exploitation.

We are a church, not a group of people to be manipulated by modern psychological techniques. We recruit people, not because of prestige, but because here is a person who has matured enough in his or her faith to be able to lead others to discover what God did do in Christ for him. If we seek people merely because there is a job to do, or a bunch of kids to attend to on Sunday morning, then let's remove the sign reading "Church" and let it read "Social Club and Baby Sitting Services."

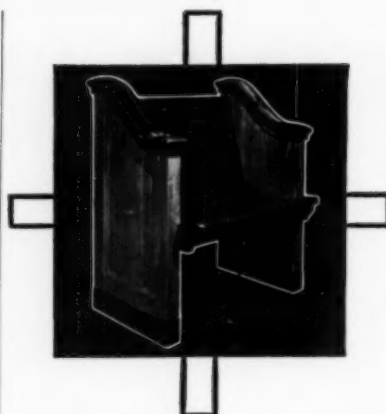
One final word. We do not lead young people *into* a life of Christian faith and discipleship. We seek to communicate the gospel in such a way that the individual comes to grips with himself. Within the context of the relationships found in the church the individual asks questions and discovers a faith that becomes the basis for his life. The discovery of the faith becomes the motivation for his discipleship.

Warren O. Harry
Pittsboro, Indiana

NEW ORLEANS

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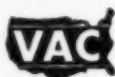
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CORP.

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Number Eight

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An interior view of Peace Evangelical and Reformed Church, Bellwood, Illinois, which features a fifty foot limestone "Tree of Life" running from the floor to the ceiling on the chancel wall. The tree has eight branches with each inset representing a religious symbol. Architects: Cooley and Borre and Associates, Park Ridge, Illinois.

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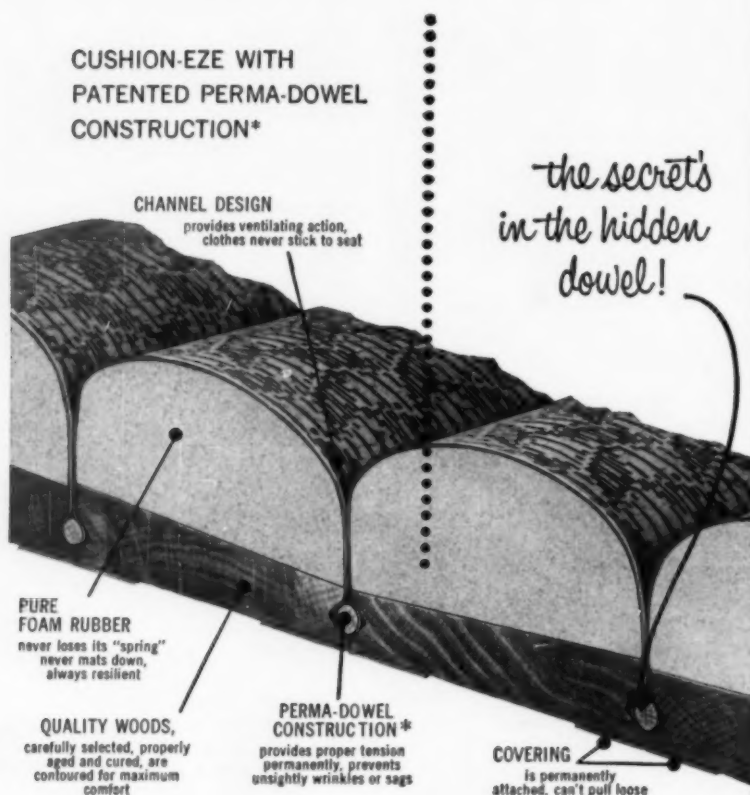
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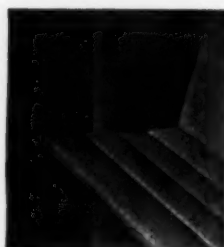


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February issue of *Church Management*. I feel you have done much toward creating proper understanding of our problem here and the efforts being put forth to solve them.

George H. Wilson
New Orleans, Louisiana

BIRTH CONTROL IN NEW ENGLAND

Dear Sir:

Your editorial "Growing Catholic Liberalism" in the February 1961 issue of *Church Management* is incorrect at one point. Referring to restrictive birth control laws in Connecticut and Massachusetts, you stated, "These laws, of course, were placed in the statute books by Roman Catholic Pressures."

To the contrary, they were placed in the books by Protestant pressures at a time when Roman Catholics did not have the political power which they present possess. However, they are now kept in the books by Roman Catholic pressures.

Theodore R. Weber
Emory University

Dear Sir:

Thank you for your disturbing article "Segregation at the Lord's Table!"

To the writer of the letter beginning "Trying to make trouble?" let me say two things:

(1) Our Lord was a "troublemaker," as he upset old prejudices and fears.

(2) With an attitude such as is expressed in this letter (February 1961 issue), how can the writer dare close his letter with "Yours in Christ"? In Christ there is no east or west—and no white or black either!

One who lacks the courage to affix his signature to such a letter is not worthy to be heard!

Clyde R. Shallenberger
Baltimore, Maryland

Dear Sir:

I appreciated very much your article "Segregation at the Lord's Table," and I want to compliment you for your very fine magazine which I am happy to subscribe to as I have for years.

I would like to comment on an article which appeared in the February issue under *They Say; What Say They?* Let Them Say, entitled "They Don't Mix."

First, I have always been told that anyone who refused to sign his name to an article was a moral coward. The abovementioned article was submitted, "Your in Christ" (no signature). I feel, therefore, that the article should not (please turn to page 36)

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One Great Church?

Like most religious periodicals, *Church Management* has had some things to say about the many divisions of the body of Christ as revealed in the hundreds of splinter denominations in the Christian society. But now that Pope John has given a friendly invitation to return to the "one church," and an archbishop of the Church of England has paid a friendly call on the pope, and Eugene Carson Blake has made his proposal for a great four denominational merger, we are beginning to get plain scared. It seems that if there is anything we don't need, it is one great, strong church embracing all creeds, or two great, strong churches—one Catholic and one Protestant—such as Dr. Blake seems to be visualizing.

About the only substantial thing we have on which to base an argument is history, and looking back on the time when one great church embraced all Christendom doesn't make the prospect very appealing. We find nothing in the years of history when a powerful church controlled the thoughts and the lives of men which makes such a goal a glorious ambition.

Here in the United States the concept of church-state separation has been gradually weakening. The promotion of one great church would hasten its swan song. State and church headquarters would have to be so housed that there could be constant communication between the two groups. By the time the goal was reached, we feel sure, state money would be available for the support of religious schools and churches. Churches could become financially prosperous and their spires be gilded with gold. Of course there would be some small dissenting groups. They could be tolerated, but could hardly expect to share in the federal grants for religious purposes.

It would not make too much difference whether there were one great church or two—one Catholic and one Protestant. Two or even more could work well together as long as they shared mutually in the advantages. We must remember, however, that we now have a multiplicity of religions in our nation. The Jewish religious community must certainly be recognized. The Buddhists have growing congregations. Mohammedan groups are making their appearance. The Universalist-Unitarians with their humanistic philosophy must be recognized. The more you look at the picture, the more confusing it grows.

The whole picture probably looks different to the ambitious ecclesiastic who counts spiritual growth by the number of members who can be placed on the church rolls and the ability of church offices to create unified programs of thought and action. For those who love the vestments of the mighty and the power of the bishops this dream of one great church is wonderful. But not to the humble worshiper of God who prefers being an "individual" doorkeeper in the house of the Lord to sitting in the seats of those who implement the trend to conformity. It looks at this point as though we should reconsider some of the blessings we received of God when our fathers prayed and fought for the privileges of individual expression.

It Always Has

"Will it never stop raining?" I asked my father when for the fifth day there had been a continuous rain.

You see, that rain might mean a year's delay in getting into college. Father had a proposition which seemed gilt-edged. Our strip of high land by the stream had proved to be splendid potato soil. Father told me that I could have as much as I thought I could take care of to raise potatoes. He would provide the best seed. I could use Dexter (the family horse) to plow the land and cultivate the growing vines. With a good market there would be a sizable sum of money for college in the fall.

But you can't plow land in the rain. The seed potatoes had been cut for the seed, and the sprouts were showing on some of them. A situation which looked bright the week before now appeared to me to be very bad indeed.

"Will it never stop raining?" I asked.

Father raised his eyes from the morning paper, and there was a slight smile on his face as he said:

"It always has."

Father, of course, had lived many more years than I. He had seen floods which carried the family home down the swollen stream which ran by the potato land. He had seen dry summers which reduced the income to a bare existence figure. Grain had over-ripened while he suffered from burning fever, unable to attend to the harvest. But he had learned one principle which I later would take for granted. Life is not all good. There are bad seasons for each one of us. But the ex-

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perience of the thousands of years is that afflictions do end sometime.

Two days after I asked Father the question, the rains did stop. Two days later the soil had been sufficiently drained so the plowing could start. The seed proved to be "tops," and the harvest was plentiful. There was college ahead.

But more than that, I had learned that difficulties which seem to be the size of mountains on Monday may disappear by Friday.

The heavens will continue to send the rains; but remember that experience to this date insists that the rains will stop. Ask Noah.

How Big, O Lord, How Big?

The question keeps coming up: How large should a local church be? Some denominations feel that the work of the kingdom is best served through churches of modest size. In some instances the bishops of Roman Catholic Dioceses are seeking to restrict the size of parishes in order that there may be better pastoral service. Laymen are beginning to ask if there is any way of measuring the most efficient size for a parish.

One thing we do know. We know that when churches grow to a great size there is a larger percentage of inactive, marginal members. Because there are more marginal members, the per capita giving slips. These things must mean something.

Let's look at the question from two other angles. First, if you were a layman would you prefer a church of modest size or one of great membership? I have asked many but have found no common answer. One says that he likes the tempo of a great church building filled with worshipers. He feels a strength in numbers. Some think there is protection in anonymity. They are protected from requests for personal services. Others feel that where there is more leadership there is no need for their own services. The most constant complaint against the big church is that of the lack of pastoral services. We Protestants still want contact with "the pastor," in contrast to the services of one of the associates, visitors, or callers.

I asked a friend of mine who is a loyal member in a church of approximately 10,000 members if his pastor knew him personally.

"That is rather hard to say," he replied, "but he always smiles when he passes me on the street."

We have plenty of readers who know that technique.

What is the most satisfying type of pastorate for the minister? I think that we can get pretty well together on our ideas here.

First, the minister does not want too small a church; nor does he want one that is too large. There has to be some challenge. During the pioneer years a young man can be asked to work in a very small church. But

(please turn to page 63)

In The Priesthood of All Believers . . .

"Just A Layman"

Ellis H. Dana*

I am proud to be a layman, in the church, and I shudder at the degrading prefix attached to that title so often in church circles when a dedicated Christian is referred to as "just a layman."

Rather than desiring some official prefix before my name, such as Reverend or Doctor or what have you, I have often wondered why the "ordained" minister so often is, or seems to be, so interested in emphasizing his professional status and prerogatives. I am the son and grandson of liberal Congregational ministers whose ministries brought them into national prominence, and thus I have grown up in a world of professional churchmen. But I also had a grandmother who was a Quaker, who believed with the Quakers that all members are "ordained" and are "ministers". Does not this belief put us to shame?

Are We All Ministers?

Since we believe in the Royal Priesthood of all Believers as Protestants and since we talk rather much about Christian vocations in and outside of the church, why do we not accord a "ministry right to others", in the sense of their churchly position, and a consecration recognition in relation to their services and contributions?

What is to prevent our churches more and more consecrating, or even ordaining, in a sense, those who are in the lay ministry, as well as those who are professional, to their appointed tasks?

I see no reason why a Christian leader, whether in the full-time leadership of the Protestant church, or in the ranks of the pews, cannot to a certain extent, ordain or consecrate himself, if we be our own "Priests".

Yes, even though I happen to be a "professional" full-time church leader, having met certain professional and institutional requirements of the Protestant church, I am proud of the fact that I, too, can call myself a layman in the best Christian sense.

*Executive Vice President, Wisconsin Council of Churches, Madison, Wisconsin.

A Personal Testimony by one who has been trained as a professional Christian educator but who, in his long service to the ecumenical cause, has been considered a "layman" . . . one who is widely known in advancing the layman's movement in his own state and elsewhere. The substance of this article has been highly commended by the distinguished American Quaker, Elton Trueblood.

Jesus Said . . .

As we look at Jesus walking among his Disciples, we see that he regarded class, professional or educational distinctions as relatively unimportant, and that he was not primarily interested in an organization or institution. He did not wish to divide up his disciplined and trained followers into classes and into separate privileges as between "pros" and "amateurs". Rather, he said, "Ye are my ministers." That's it and that is the way it should be, for there are no "second-class" persons among those who are committed and are true followers of the Master.

I think it is a mark of growing Protestant clericalism that this professional church executive (unordained) and, likewise, other consecrated laymen feel a separation in such remarks as "Oh, you're just a layman". We have in Protestantism altogether too much clericalism which unconsciously sets up a special and privileged class of the priestly, against which Christ, himself, had so much trouble. No doubt, developing Protestant clericalism is one of our troubles which has been creeping in upon us, and which laity resist.

The internationally-famous unordained Y.M.C.A. leader, John R. Mott, warned us in "Value of the Layman",

"The participation of laymen in shaping and carrying out the program of the churches has again and again served as a necessary corrective to dangers resulting from priestcraft, hierarchical domination and professionalism. . . .

There has ever been a tendency on the part of the clergy to become more and more official and professional and with this specialization of clerical work comes a lowering of the ideals of the laity."

Broad Background

Though my family background was with a minister father, I have since boyhood endeavored to associate and work and play with laymen of all classes, in many types of work, in various parts of the country. It was my lay-minded father, who had been in business before deciding to train for the ministry, who first taught me how important the laity was and is.

I grew up in small towns, where both minister and laity mingled easily in friendly, folksy ways, and where lines were far less definitely drawn than in large cities. Deliberately choosing to study in the educational side of the Protestant church, where to specialize is not necessarily to be ordained, I have rubbed elbows with the laymen in work—both physical and white-collar—in my boyhood school-time and extra-curricular activities, in travel, in politics, in social life, and in church efforts.

I still like being "just a layman."

I moved in Christian ways as a young man among farmers, laborers, mechanics, engineers, bankers, lawyers, doctors, teachers, businessmen and others—always with the thought in Christian Protestant work that they were the "real ministers," too.

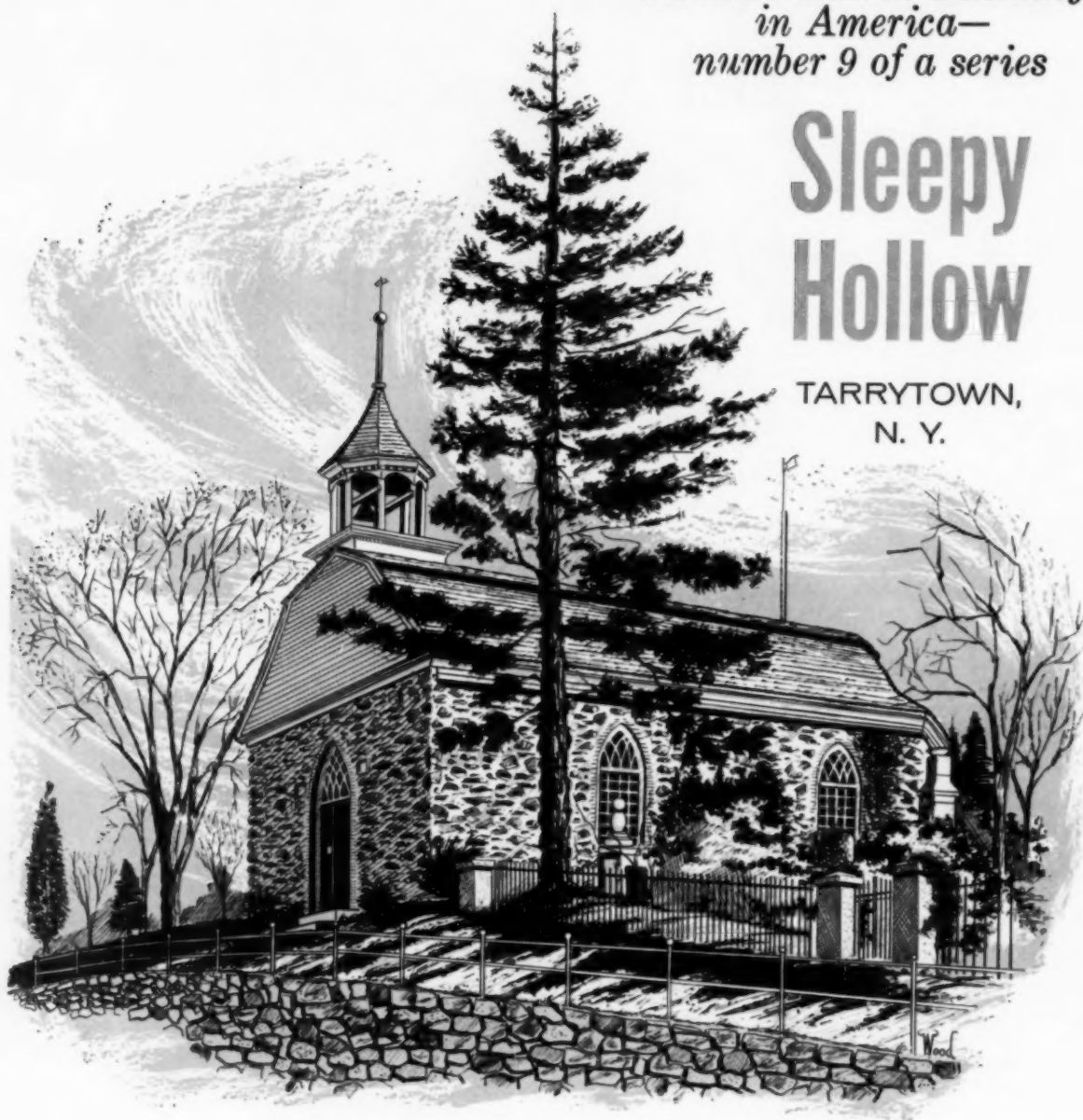
In Training and Work

I had an invaluable training in camping with boys and young adults, and during early boyhood vacations, even as a truck driver—all to the good. As a lay leader I went around the world on a lay educational trip where all ages were concerned; I worked as a Boys' work secretary and just before the depression hit badly served for a time in a credit and collection department of a farm implement manufacturing company where I came in touch with laymen of all kinds and interests and

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learned their problems.

Through my mother's family I have known intimately industrial and banking executives and those who work for them, and have had the contrasting experiences of living with New Mexico cowboys and with Maine fishermen, where life is really "give and take" and not goody-good or prissy.

On farms and in factories, in offices and newspaper plants I have worked with the laymen and as a layman.

In all walks of life I have sought out lay leaders for their spiritual pearls, which have been spun out of real life and not just out of a study.

In the bowels of an ocean liner with the crew and on the bridge with the officers; from men diving in a submarine in Manila Bay and from men running a Canadian Pacific train through the Connaught tunnel over the great divide; in a "God-less" mining community in New Mexico, as well as in a missionary home on a plantation in North Carolina, I have obtained my pearls. I found the precious gems, not by one-time "diving," but by associating with these "laymen."

In Politics and Society

In the political world—another practical "give-and-take" world where Christian laymen live—I have long maintained an active interest. Since college, as a delegate and a worker I have been in close contact with his "work-a-day-world" where ideas and ideals are pounded out in reality by men—Christian men—who know from experience no one can have his own way, nor can any one version of an idea or ideal win out absolutely. In some nine different state and national political conventions, I have seen men hard at work in this endeavor.

I have also had the unusual experience of being a vice president and chairman of a civic affairs committee of the famous Boston City Club, where some 4500 men from all walks of life used to meet, and have served in executive positions with other laymen in a Boston Center for Adult Education, and in the President's office at Simmons College in Boston. Yes, for many causes, I have worked where "Christ-men" meet with men for great ideas, ideals and causes.

Even in the "professional" work of the church, I like being "just a layman". I have taught men's Bible classes, worked with men on social issues, been a Deacon, headed men's study groups, have been one of the founders of the Wisconsin Laymen's Conference and

movement, have been a lay delegate-at-large to the General Council of my own Congregational-Christian denomination. I have been chairman of the annual finance campaign of my own local church, as a layman; have been a leader in trying to improve our Congregational Council for Social Action, and am now a member of the Board of Managers of the new United Church Men of the National Council of Churches.

Thank God for the ministry of the professional AND for the ministry of the laity! What partners they should and can be for Protestantism at a time when all "professionals" of many organizations are looking more and more to the "amateurs"—to those in the ranks—to help them carry their loads and provide the total leadership needs!

I'm Proud

Proud? Yes! I am mighty proud to be "just a layman" for the Lord and for Christ. That's why I have given such study to lay work, to be in the vanguard of what is happening—of the "potential revolution" among our laymen. So should we all be, who are thus interested in strengthening Protestant diversity through a sound cooperation.

For at the heart of our Protestant heritage and witness stands . . . "just a layman", consecrated to God and Christ.

Personal Epilogue

Yes, and through the years I have been greatly influenced by the extraordinary lay-minded emphases of Harry Emerson Fosdick and Elton Trueblood, in both their sermons and in their writings, even more in their examples.

All the way along in my life I have come to see THIS NEW VIGOR IN CHRISTIANITY which is the NEW GROWTH OF LAY RELIGION. Early Christianity itself was a lay movement, Christ having limited his call in the beginning to men who were not priests nor ministers. The Apostle Paul supported himself by manual labor.

So . . . being "just a layman", in our time, is a rare privilege—an opportunity to participate in a new lay movement which is abroad in both Europe and America. And, just as in my life I have experienced great lay things, I have always agreed with Elton Trueblood that, "A man who is not trying to spread the cause in which he claims to believe has not really understood that cause." How true this is, as lay leaders are trying "to recover the strategy of the early Christians in which the common members (please turn to page 36)



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HAVE YOU LOOKED AT YOUR 'HELPMATE' TODAY?

The minister's wife is expected to and does take a much more active roll in connection with her husband's work than the average wife. Her contribution to the husband-wife team is an extremely important factor in the minister's career.

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Disciplines Of Preaching

Sermon Writing - Tough Task

Fred E. Luchs*

And when the day of Pentecost was fully come, they were with one accord in one place. And suddenly there came a sound from Heaven, as of a rushing mighty wind, and it filled all the house where they were sitting. And they were all filled with the Holy Spirit.

The Holy Spirit came not to that early Pentecostal group by wishful thinking. Those early Christians earned Him. By nine o'clock (according to Peter's defense) they were not reading the morning newspaper in the ease of a big chair, nor discussing last night's basketball game in the corner drugstore, neither were they hanging over their neighbor's fence in a chatty mood. At that early hour (as a result of previous preparation and planning) they were in their best spiritual stride. They had arisen in the early morning hours. The arms of Morpheus held no lure for them. They gave the Holy Spirit a chance to work in their lives. Blessed is that minister who early each morning gives this divine power an expression that he may stand before his people prepared. He who waits until Sunday eleven A.M. to hear His voice may hear only the words, "Preacher, you're lazy."

Fred Eastman, noted religious dramatist and biographer, declares that the average minister does not begin his sermons until Thursday or Friday of each week. Are we a lazy lot basking in our privileged ordination to preach the good news but regarding that holy call as a mere week-end task only? Did we in those halcyon seminary days dream of becoming great preachers? Now the disciplines have proved too demanding. With the passing of the years how easy to let the vision of great preaching dwindle into a weekly, irksome duty.

I was quizzing my daughter on Biblical characters. Finally I came to Matthew. "Who was Matthew?"

"I don't know, but I know who Stephen was".

*First Congregational Church, Ann Arbor, Michigan.

"Who was he?"

"A preacher."

"What happened to him?"

"He was stoned to death."

"Why?"

She paused to put her memory into high gear, and then came forth with, "Because his sermons weren't any good."

Every Sunday morning we face a friendly audience of people who love us. Better it were for us, if a few persons came with stones in their pockets, with bottles in hand, or with tomatoes in a sack. Such threats might discipline us. Contrast our good fortune with that of the 17th Century court preacher whom we find in "Forever Amber."

"The King invariably went to sleep, sitting bolt upright and facing the pulpit, as soon as the subject of the sermon had been announced. The Maids of Honour whispered among themselves, waved their fans at the men below, giggled and tried on one another's jewelry and ribbons. The gallants craned their necks back up at the ladies' gallery and compared notes on the previous night's activities or pointed out the pretty women present. The politicians leaned their heads together and murmured in undertones, keeping their eyes ahead as though no one could guess what they were doing. Most of the older ladies and gentlemen, relics of the Court of the first Charles, sat soberly in their pews and listened with satisfaction to the warnings repeatedly given by the pulpit of a careless age: but even their good intentions often ended in noisy snores".

The actors playing on Broadway, the musicians standing on the stage in Carnegie Hall know they have a second audience to face next day—the audience which reads the morning newspaper. (Unfortunately, we have no such group to face.) Imagine the poor preacher stretched out on these torturous racks.

King Lear—He played the King as though someone had led the ace.
—Eugene Field (Boston Globe)

Tank-town performance of Uncle Tom's Cabin—The dogs were poorly supported by the cast.—Don Herold.

When Mr. Wilbur calls his play Halfway to Hell, he underestimates the distance.—Brooks Atkinson (N. Y. Times)

John Steinbeck reviewed Cecil B. De Mille's great movie excess Samson and Delilah, in a single line: "Saw the movie. Loved the book."

Suppose next Monday morning you would pick up the news-paper and read of your sermon.

"Sunday's sermon at the United Presbyterian Church was entitled, 'Much ado about nothing.' It was."

"The Methodist parson's sermon was entitled, 'Ezekiel's Dry Bones.' So was the sermon".

"The minister preached last Sunday on 'Empty Pews.' They should have been."

"Yesterday Parson Brown preached a mighty and 'awful' sermon—more awful than mighty."

"Preacher Smith chose as his subject Sunday morning 'Satan.' Satan won."

Look at this cartoon from a popular weekly showing a sweet young thing walking out of church past the preacher saying, "Your sermon this morning, Parson, on 'Being Truthful' was terrible."

Since our audience comes to church empty-handed and newspaper editors are restrained by conscience and propriety not to attack us, we can expect no such criticism or help. We may take no warning from the droves who worship in bed and through nature. We ascribe their absence to indifference and to the demons of secularism. That the holy spirit was never given a chance to work on our sermon might not occur to us.

Every morning might be a Pentecost for us if we were willing to let that

Divine Guide arouse us from slumbers and compel us to sit long hours at our desks. He must be our constant companion, for sermon writing is a tough task.

They say you took seven years to
write one poem
Laboring over every line as a
telescope-maker
Works over a crystal.
Well, what good did it do you?
Cut off from your fellows,
Your thoughts interned in your
graveyard.
You finally became so much a part
of your poem,
That children of today keep asking
"Who wrote Gray's Elegy?"
Why polish a phrase?
Why search for a rhyme?
Poor Thomas Grey!

Do you remember the Lindbergh kidnapping? Terrified by threats, the Lindberghs made a secret decision to leave America and go to England. The New York Times got the exclusive story with the provision that the story was not to break until the Lindberghs were at sea. Lindbergh gave the story to his friend Deac Lyman, the reporter, on Saturday.

On Monday morning America would be startled to read the story on the front page of the Times. At 2:00 Sunday afternoon, Deac Lyman came his desk. Other reporters did not know what he was banging out on his typewriter. If they had been watching, they would have observed that Deac was having trouble with his lead. He kept whipping out one sheet of paper after another and tearing them up. At 2:00, he started. Finally he got his lead right at 7:00—five hours later. That's the way men win Pulitzer prizes or write great sermons.

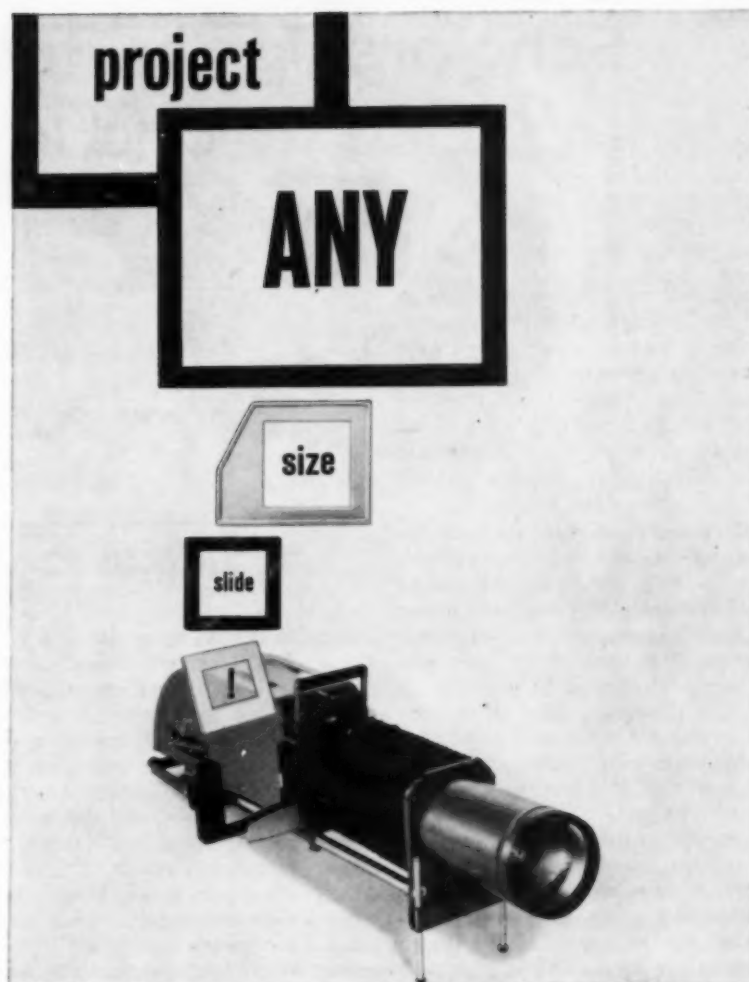
Harrison Smith writes of Sinclair Lewis in the Saturday Review:

He went to bed early and rose early and slept again before night-fall; that he was at other times at work. I knew the incredibly detailed plans he drew up for each book, how thoroughly he explored the life, the streets and houses, the background and ancestry of his characters.

A popular article on Jimmy Durante tells us:

Jimmy works hard at cast rehearsals, frequently rehearses alone with Buffano in his hotel room until 3 a.m. "Nobody realizes," Jimmy says, "that I work 18 hours (please turn to page 16)

Church Management; May 1961



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Scholarships In Honor and In Memory

William S. Hockman*

Each year there is something new in our college scholarship program. This year there was money for one \$100 scholarship in honor of certain physicians of the community, and funds for two \$300 scholarships honoring the assistant to the minister who was retiring from the staff of the church after many years of distinguished service.

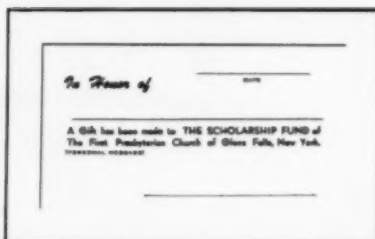
Of course there were the contributions to the fund by scores of people who preferred to honor the beloved dead by helping the living, who wanted to invest in young people rather than in flowers. And there were other gifts honoring the living. Suppose Mrs. J. has just about everything, what is her dear and intimate friend to give her on the occasion of a birthday or an anniversary? Our scholarship committee found the answer to that. She can send a contribution to the scholarship fund of the church and Mrs. J. will immediately get through the mails a beautifully printed card saying that Mrs. B. made a contribution to the college scholarship fund in her honor. The donor also receives a card acknowledging her gift.

Thus across the year our fund grows, and by the time the scholarship committee sits down some evening the very first of June to go over the applications of the young people of the church and make the awards, the fund may have grown to a rather handsome sum. At least we think it is. For years there was only the \$200 scholarship earned by funds left in trust by a former minister of the church. Now "living funds" are bringing in nine times that amount.

For many years we gave this one scholarship. At times there were no applicants, and the funds accumulated. Then the minister and the high school principal, a member of the church, would award the two \$100 scholarships.

This June the committee awarded ten scholarships: three for \$300 each, two for \$200 each, and five for \$100 each, or \$1800 in total, with a small balance being left in the fund.

*Director of Christian Education, First Presbyterian Church, Glens Falls, New York.



Card sent acknowledging a gift to The Scholarship Fund.

It is interesting to see that each year some member of the committee proposes that a considerable sum be held over as a "nest egg" for next year. They explain that this may have been an exceptional year and that we ought to "play it safe." Then some member quickly reminds him that this money was given to be spent, to be invested in young people, and not to be hoarded under any circumstances. After a few pros and cons the committee then votes, as it has every year for the last five, to award *all* the funds.

Sometimes this part of the agenda gets quite solemn but not without some humor. One year a prominent member of the church had died. Being an elder for many years, and a judge in the courts of the county and state for almost as many, the fund received many gifts in his honor. Many of his friends sensed that his funeral would not lack flowers and sent money to the fund instead of sending flowers to a funeral home already overflowing with floral tokens of love and esteem. One member of the committee, stating the case for hoarding a little of the fund, said: "You know, the Judge was very prominent. No one like him may die this year." The chairman brought his committee back to reality with the remark, "We must leave that to the Lord!"

The first year the committee had an application from a young woman who had received a scholarship the year before, it had a hassle. She was needy, ambitious, and a good student. The issue was clear-cut after a few minutes, and the committee voted to receive her ap-

plication. She was awarded a scholarship on the principle that the donors of the funds would be as interested in seeing a proven student stay in college as a promising student get there. This year we had more applications from in-college young people than from high school graduates.

Another problem troubles each committee: Are our scholarships big enough to really help? Some always say, "No". Others point out that our scholarships are not of a substantial character but are 'recognition and encouragement scholarships'—a phrase coined by a fine layman who helped the first and second years to nail down some solid tracks of principle for the Committee to run on. It was a letter from one of the young men that threw this principle into sharp relief. He wrote:

"Thanks for the Scholarship. This \$100 means more to me than just the dollars represented. They are important, of course. But what I really want to thank the Committee for is the recognition and encouragement it has given me. It thought enough of me to encourage me when others were not. When I was discouraged, here came the letter. I said to myself, 'If the church has that much faith in me, why should I sell myself short?' So here I am getting started in my preparation to be a public school teacher. Thanks again for your recognition and encouragement, and of course for the check."

There have been other letters. Substantial aid to good and promising students must come from some other source. Ours will be the recognition and encouragement which any church ought to be happy to give young people.

We get many letters asking how our program works and who composes the college scholarship committee. It all started like many things in the church—with several concerned people. As the Director of Christian Education I thought this was one of my areas, and

invited several concerned people to sit down and talk over some ideas. Right away the idea of contributions to a scholarship fund, in lieu of flowers, by the friends of the deceased came to the fore. We were certain the family and intimate friends would supply plenty of flowers. Flower-less funerals was not our intention. What we had in mind was showing respect and love by friends and associates by a gift to some cause in which the deceased would most certainly have been deeply interested.

Then a new factor was presented by one of the women: "We often like to remember the birthdays and anniversaries of our friends when they occur. When they have just about everything that is needful, what can we give; what can we do." Then she gave us the answer to her question: "I propose that we invite all such people of the church to contribute to the college scholarship fund in honor of their friends." New idea, and a wonderful one!

Implementing this was not difficult. Cards were printed, and envelopes to match were provided and placed in the Financial Secretary's office. When a gift comes in, she mails one card to the donor, and another to the person in whose honor the gift has been made. And these gifts run all the way from \$5 to \$50. Thus, the idea itself has a built-in pollination scheme and keeps growing. How delighted people are to receive these cards! How different from semi-embarrassed person who stammers, "Oh, it wasn't much but I hope you can use it; if not, give it to the next white elephant sale."

This little trinity of concerned people wanted to get the committee organized on solid footing. How could this be done? First, it would have to be a special committee. We could see no other way. Next, we felt strongly that some members should come from those who worked with the young people. This would mean that applicants would be known as a person to at least some members of the committee, an important consideration in any large church. Again, we thought one of the official boards should be officially tied-in. Logically, this would be the Board of Christian Education. Lastly, how could we get a close-up view of these young people in the academic world of the high school? We would designate the principal of the high school as a member.

This gives us a Committee composed of the principal of the high school department of the church school, one of

the adult advisors to the Sunday evening fellowship, the chairman of the board of Christian education, with the director of education, the pastor and assistant pastor as exofficio members. This gives both continuity and gradual change in the personnel of the committee, a very important consideration.

Toward the end of the academic year the high school principal knows both how seniors stand in their class and what secular scholarships have been or are likely to be awarded. This is valuable information for our Committee, and we meet at least three weeks before Baccalaureate Sunday in our church. This is always the Sunday before the high school graduation exercises.

Over five years we have garnered many insights. We never publish a list of those who have made applications to the committee, nor say how many applicants there have been. Thus there is no embarrassment for either young people or their families when the awards are made in the church on Baccalaureate Sunday or appear in the local newspaper the following week. This year for the first time we sent immediately after the meeting letters to applicants who did not receive scholarships. This took them off the hook, for we make no announcement of winners before Baccalaureate Sunday. Of course, each successful applicant gets a letter stating that he has received a scholarship but the amount is not given.

The first committee in 1955 had to hammer out the criteria to be applied.

There were those who said there was nothing to it: Just pick those with the best grades. This did not seem fair or fundamental to other members of the committee. It was a plant manager, and a teacher of youth in the church school, who insisted that as a church we had no right to over-weight this factor. He wanted activity and interest in the church as one criteria. He proposed a second, vocational interest and Christian motivation. He felt that research in higher mathematics was less important for our committee than social work or the Christian ministry. To equate these might be proper for other scholarship committees—of the Rotary Club, or Zonta, or the Board of Regents, but the church, as the beloved community of Christ, he insisted was different. And his eloquent plea prevailed, and academic ability came out as third in a list of five criteria. First is membership and activity in the church. Next is financial need. After that is academic capacity. Fourth is vocational interest, and fifth is basic human potential. Discussed at length each year, and with an occasional new priority, these criteria have guided each committee during the past five years.

In 1959 it became obvious to the committee, as it looked over the applications preliminarily, that on the criteria of financial need it would be flying blind. It had no data on family incomes. The pastor was embarrassed when he was asked if he could place these families in certain salary brackets. He said



Mr. and Mrs. Fred Palenske of the First Congregational Church of Saint Joseph, Michigan have set up "the Fred and Maud Palenske Theological Scholarship Fund" for the benefit of students from their church. The fund, of substantial size, provides a generous income to be given by the Trustees of the church as they see fit, to youth preparing for church fields.

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if he were willing, it would be plain guessing.

What to do? This was a very sensitive area in the life of people we all knew, and we did not want to hurt the scholarship fund program. Finally, it was decided that the families would be asked to place themselves in a salary bracket scale. The Director of Education, with instructions, was to write the letters.

The letter explained that 'financial need' would undoubtedly again be one of the criteria to be applied by the committee to the applicants, and would they mind indicating which salary gross income bracket their family was in. We explained that this data would be of great assistance to the committee, and that it would be confidentially held for the meeting and be destroyed immediately at the close of the meeting, and there would be no record of the data left in the minutes.

Within a week all our replies were in, and we have had only one adverse comment in the two years. It was "Don't try to play God; just put numbers in a hat and draw them out." To this father we wrote that we hoped that God would have something to do with the awarding of scholarships, and we trusted that he would make His influence felt through our cerebrum and our hearts. Thus, we got through the deep waters every one feared so much. And this year two parents of applicants expressed to the committee their appreciation of having families indicate gross income.

How do we promote this program? In many ways. Making the awards on Baccalaureate Sunday is helpful. The attendance is good. Many young people and their families are there. Young men usher; young women act as Narthex Hostesses. We take a professional photo of the 'winners' right after the service. The coffee hour honors them that day. The person to present the awards is elected by the scholarship committee. He prepares carefully a fine statement which sets forth where the money came from, who the committee is, and what criteria were used in considering applications. All this is educative and promotional.

Again, we keep this program alive all through the year by announcements in the Sunday bulletin from time to time—that any senior may apply; that applications are coming in; that all applications must be in by a certain date.

And from time to time we announce how the fund is growing. When a long-time staff member retired this year, the

Session appointed a committee to receive gifts toward a purse for her and arrange a reception. When she got word of this activity she declined the purse and asked that all her friends, if they wished to honor her, give to the college scholarship fund. The committee received more than \$600 in a few weeks.

Naturally, the newspapers are interested and give space to what is newsworthy about our program, including photographs of the young people and stories about their college plans.

A sub-committee is now at work on three projects: revising the application form used by the young people; revising the family income questionnaire; and formulating plans for the more adequate year-round publicity and information on our college scholarship fund and program. Already after five years an important part of our parish program, we feel that our fund has a bright future.

— CM —

SERMON WRITING—

(continued from page 13)

a day for a solid mont' t'make that TV hour look like it's never been rehearsed."

In a letter to the writer Roy L. Smith one of the Protestants "greats" (for many years editor of the Methodist Christian Advocate wrote.

Years ago an old man called my attention to a very important fact. He insisted that I should study words carefully in order to make exact use of them and for twenty-five years I spent an average of thirty minutes every day writing epigrams. I wrote them with the utmost care so as to make sure that when I had my sentence completed, it expressed exactly what I wanted to say and in the most graphic possible language but I worked on that thing for twenty-five years and did it as a regular chore.

Robert Sherwood, famous playwright and Pulitzer Prize Winner writes of President F. D. Roosevelt's speeches.

The work that was put in on these speeches was prodigious, for Roosevelt with his acute sense of history knew that all of those words would constitute the bulk of the estate that he would leave to posterity and that his ultimate measurement would depend on the reconciliation of what he said with what he did. Therefore, utmost importance was attached to his

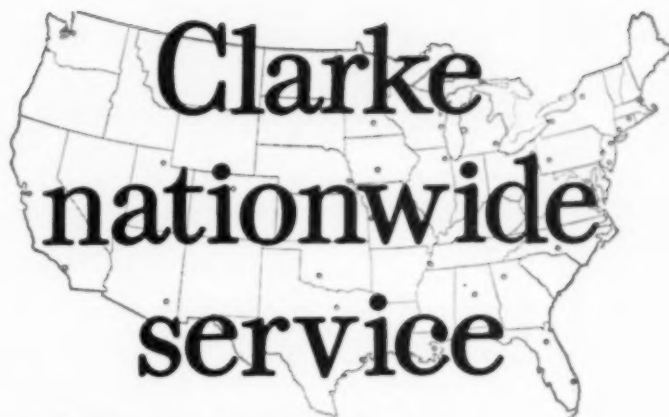
public utterances and utmost care exercised in their preparation. The important speeches sometimes required a week or more of hard labor, with a considerable amount of planning before the intensive work started. I don't know what was the record number of distinct drafts of a single speech but it must have been well over twelve, and in the final draft there might not be one sentence that had survived from the first draft.

Are the children of the world better disciplined than the children of light? Many writers seem to themselves to be taking dictation. "I listen to the voices," Faulkner once said, "And when I've put down what the voices say, it's right. I don't always like what they say, but I don't try to change it."

Mauriac tells the interviewer, "During a creative period I write every day; a novel should not be interrupted. When I cease to be carried along, when I no longer feel as though I were taking down dictation I stop." Listening as they do to an inner voice that speaks or falls silent as if by caprice, many writers from the beginning have personified the voice as a benign voice they hear only when under discipline. If you told these worldly writers they wrote under the influence of the Holy Spirit, they would label your statement false. Probably it is. But these authors do give God and themselves the chance to work at full expression by their disciplines. We, too, will give God (the Holy Spirit) an improved chance to work in our lives if we spend more time in our study on that Sunday morning project. If we doodle, daddle, and diddle at our desks, or around the house each weekday morning we shall enter our pulpits without the blessing of the Holy Spirit.

And now to your pulpit to preach. Preach without hesitancy, the gospel of Jesus, which will be true twenty-five years from now when our popular psychology books will be bought for a penny in second hand stores. Preach without hesitancy, the gospel of Jesus, which will be true fifty years from now when modern history books will be gathering dust on library shelves. Preach without hesitancy the gospel of Jesus, which will be true a hundred years from now when today's vaunted science books will be found decaying in trash heaps. Preach with the mantle of the Holy Spirit about your shoulders, a cloak which you richly deserve, because you have undergone the disciplines of preaching.

Church Management: May 1961



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How Capitol Drive Lutheran Church Builds Attendance With . . .

The Vacation Bible School

James M. Johnston*

If your church finds it necessary to suspend Sunday school during July and August, use that time to good advantage.

Milwaukee's Capitol Drive Lutheran Church does this. But without going into the pros and cons of the suspension, Elmer Rathke, superintendent of the Sunday school, tells how he uses the two months of "vacation" to make one of Milwaukee's largest Missouri Synod Sunday schools grow larger. The Capitol Drive Sunday school has 590 pupils.

Rathke, chief architect for the Federal Housing Administration in Milwaukee, believes that June, July, and August are excellent months for laying the Sunday school foundation for the next year because:

1. Late in July and in August, just before the fall term opens, you catch children and adults on the rebound from their summer respite. Many have had their vacation and they are looking forward hopefully to an active year. It is an ideal time to approach mothers and fathers to become church school teachers and to remind children to register.

2. You have a chance to let your vacation Bible school work for you—to bring in unchurched children and do its usual mission work to the neighborhood.

3. In using your vacation Bible school you stimulate your best recruiters—the children themselves. Usually, the younger the children, the harder they will work to bring their neighborhood and day school friends to the vacation Bible school at the end of June and to the church school in September. Young children "gain status" when they receive their awards for "mission work."

Planning Time Table

End of March—A vacation Bible school superintendent must be appointed. Rathke and his staff start lining up daily vacation Bible school teachers. They don't wait until June, when the school is about to open. Parents have

their vacation plans all set, and you cannot expect them to change.

April and May—Continue to line up vacation Bible school teachers from the regular Sunday school staff and through personal contacts with parents and other members.

June—Begin promoting the vacation Bible school. Prepare, distribute, and collect the teacher information cards in which they indicate whether they will return to the Sunday school staff in September. During the vacation Bible school encourage pupils to bring friends to the church school in the fall.

July—Continue to plan for the Sunday school opening, the first Sunday after Labor Day. Teachers must be engaged and visitation planned to prospective teachers. Programs must be planned for the various age groups, materials ordered, equipment checked, etc.

August—Continue teacher and pupil visitation. Sunday school secretary sends out promotional mailings.

September—Church school opens on Rally Day. Teachers and pupils have been assigned to classes. Everything must be ready for regular operation five minutes after the bell rings.

Procedure—or Following the Time Table

Recruitment of teachers at Capitol Drive's church school sometimes begins with the pastor, John H. Baumgaertner. As he interviews new church members, he notes which are potential teachers—those with church school or day school teaching experience, those with religious background, and those who possess patience and ability to appeal to children. The pastor passes this data on to the church school superintendent.

The vacation Bible school needs at least thirty-five teachers for the usual 250 pupils enrolled. These will be the especially devoted adults who are so convinced of the value of the vacation Bible school that they will postpone their breathing spell from teaching at least two weeks.

Says Rathke: "The vacation Bible school offers a wonderful opportunity to

bring the gospel of grace and salvation to unchurched children and for the furtherance of Christian education so vitally important today.

"But it is also a great mission project to the immediate neighborhood, and automatically advertises the church school."

Rathke remembers many a parent who has said, after the child finished an especially fascinating project, with a personable teacher, "They have such a fine program and such nice teachers over at that church. Maybe Johnny ought to go to the Sunday school."

He remembers, too, how a child without Sunday school experience has discovered some friend, activity, or teacher that particularly appeals to him. The lad finds himself enrolled in the church school in September.

The vacation school is promoted at least a month in advance through posters, pulpit announcements, bulletins, and by the children themselves. About two weeks before it opens, Capitol Drive Sunday school stresses the vacation Bible school in a "Mission Sunday."

"There we impress upon the children what a wonderful chance they have to learn more about their Savior and his great love for children by studying his Word during vacation, and also to serve him and show that love by bringing another boy or girl to the school during the summer, and also bringing other children to the church school," says Rathke.

Small awards go to the children most faithful in attendance and also to the child who brings one or more friends to the vacation Bible school.

After the vacation school lets out, the active church school work ceases for everyone but Rathke. He examines the teachers' reregistration cards to determine how many teachers, division leaders, and aides he will need by the first Sunday after Labor Day. A staff of about seventy workers is required. He must prepare for visitation to prospective teachers and pupils. He will do most of this himself, assisted by the

*Religion Department. "The Milwaukee Sentinel," Milwaukee, Wisconsin.



Capitol Drive children enjoy Vacation School.

Sunday school secretary and the pastor. He will probably have to find replacements for one-third of the teaching staff that will not return from the previous year.

Rathke begins his recruiting in July. First, he gets in touch with the teachers whose cards have indicated they won't resume teaching in the fall.

"Perhaps some are willing to come back, after resting and thinking it over during the summer," he says. "Perhaps they have had a change of plans or schedule which will permit them to teach after all. Veteran teachers should not be 'let loose' without at least one more contact."

The amount of calling depends upon the persuasion needed. "A prospective teacher," he observes, "may have been waiting for a nudge—for someone to ask her to take a church school class. This teacher can be signed up by a casual conversation after the church service or by a telephone call. This is usually a prospect who has taught before.

"Most teachers, however, will need longer visits. The prospect who we think could handle a class well, but who is unfamiliar with the work or is hesitant about her own competence, usually requires a call from one of the visitors. She must be convinced she will receive good training and that a real need exists."

From their knowledge of the potential teachers, Rathke and the pastor must be able to gauge how much "convincing" a prospect will need.

"We don't do too much selling,"

Rathke adds. "The prospect must have the desire, see the need and the opportunity herself, or she will not make a good teacher. The teaching of God's Word must be considered a privilege."

Capitol Drive Church trains teachers twice a month in special sessions from September to June. A member of the pastoral staff is usually assigned to this important work. New teachers also understudy and substitute for the more experienced teachers.

If these methods still leave a teacher shortage, the pastor makes an announcement from the pulpit in August, and places notices in the bulletin. This, too, provides the nudge for the unsolicited prospect.

Pupil recruitment also begins in August, with church school reregistration. By this time cards have been sent out to the pupils, with the church's return address. If the registration card doesn't come back, Rathke and his visitors get in touch with the family.

"Maybe they have moved or have joined another church, or are dropping out for some other reason. They should be checked anyway.

"Last year we made thirty-five contacts among the pupils themselves. Many of them would have returned, inasmuch as they had simply forgotten to send in their cards. Some of them were won back when we called on them. All of them felt more loyal to know our church school was concerned about them."

With both teachers and pupils lined up, the staff meeting is then called to assign classes and distribute materials. Rally Day means rededication on the

part of the whole church. The pastor preaches on Christian education, and another church year begins.

Results

Says Rathke: "Our church school has grown yearly at the rate of about sixty pupils. We now have about 600 pupils, not counting adults, and a staff of seventy teachers and aides.

"The vacation Bible school has contributed many pupils. One of our children has brought a new church school pupil for three years in a row from the vacation Bible school. Sometimes a child will bring more than one.

"Through the summer contacts we have recruited from fifteen to twenty teachers whom, I am sure, we could not have obtained had we waited until the fall.

"We must have picked the right ones, too, for so many of our teachers tell us they have learned more about the Bible in one year of Sunday school teaching than ever before. They consider teaching a God-given privilege."



A Pastor's Prayer

Down through the bogs of
Discouragement,
On the wonderful highway of Fame,
Through the blinding mists of
Poverty,
When you're tempted to curse at
His name.

On the lone, stark road of Prophecy
When your good friends are hard
to be seen;
On the pleasant path of Attainment
Where the meadows are lovely
and green.

'Cross the barren wastes of Apathy
Where none but your wife seems
to care;
Through the thrilling land of Eager
Response
When Pride takes the place of
Despair.

Christ, teach us to travel your
highway
For we know that you laid out the
road;
And you travel today right beside us;
Please help us, O Christ, with this
load!

Graham R. Hodges
Watertown, New York

Some of the Many Friends we've Helped

Akron, Ohio	
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Amherst, Ohio	
St. Joseph's Cath.	165,000
Arlington, Va.	
Methodist	102,000
Ashtabula, Ohio	
Christian—2nd Service	105,000
Ashtabula, Ohio	
Presbyterian	155,000
Aurora, Ohio	
Our Lady of Perpetual Help Cath.	78,300
Austintown, Ohio	
Grand River Academy	77,000
Bay Village, Ohio	
St. Barnabas Episcopal	80,000
Bellevue, Ohio	
Evangelical United Brethren	78,800
Bellevue, Ohio	
St. Paul E & R	130,000
Bowling Green, Ohio	
Evangelical United Brethren	79,000
Bowling Green, Ohio	
Presbyterian	78,000
Bowling Green, Ohio	
St. Mark's Luth.	82,841
Bryan, Ohio	
Trinity Lutheran	70,000
Chagrin Falls, Ohio	
Community	42,000
Chagrin Falls, Ohio	
St. Joan of Arc Cath.	64,000
Cleveland, Ohio	
Pilgrim Congregational	75,000
Dayton, Ohio	
Normandy E U B	72,000
Dayton, Ohio	
Sulphurgrove E.U.B.	48,000
Elyria, Ohio	
St. Jude's Cath.	216,000
Elyria, Ohio	
St. Paul's E & R	73,800
Indianapolis, Indiana	
Ben Davis Christian	77,300
Johnstown, Pa.	
St. Mark's Episcopal	89,252
Johnstown, Pa.	
United Church of Christ	63,200
Lorain, Ohio	
Salvation Army	175,000
Mantua, Ohio	
St. Joseph's Cath.	105,000
Mentor, Ohio	
Christian	46,200
Niles, Ohio	
Y.M.C.A.	105,000
Norfolk, Va.	
Blessed Sacrament Cath.	130,000
Norfolk, Va.	
St. Gregory's	153,600
Norfolk, Va.	
St. Matthews Cath.	138,000
Orville, Ohio	
Presbyterian	174,000
Orville, Ohio	
St. Agnes Cath.—2nd Service	100,000
Painesville, Ohio	
Church of the Brethren	37,000
Painesville, Ohio	
Congregational	306,000
Princess Ann, Virginia	
Memorial Hospital	350,000
Rittman, Ohio	
Presbyterian	148,000
Solon, Ohio	
Congregational	75,500
Toledo, Ohio	
Glenwood Lutheran	230,000
Toledo, Ohio	
Olivet Lutheran	83,000
Toledo, Ohio	
St. Paul's Episcopal	45,000
Tontogany, Ohio	
Evangelical Breth. Budget Increase	228%
Warren, Ohio	
Christ Episcopal	179,000
West Richfield, Ohio	
Congregational	75,000
Willoughby, Ohio	
Presbyterian	122,500

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Funeral Address For A Teacher

Alan J. Davis*

In the last few days as I have been anticipating our moments together here this afternoon, there has come to my mind an incident in a book that I read several years ago. In this book, entitled *So Long As We Love*,¹ the story revolves around a minister in a small New England town and his involvement with the people and the landscape of the surrounding countryside. Directly in view of his study window rises a mountain and on top of the mountain are several great pine trees, silhouetted against the sky. Peter Goulding, the minister, comes to look upon those great trees almost as personal friends. They represent strength and stability in a world that is otherwise always changing. When he grows discouraged and needs assurance that there are values in the world worth striving for, he sees the pine trees standing there majestically over the valley, as a symbol of a strong spirit.

One morning after a sudden storm had thrashed through the valley during the night, he pulled back the curtains and as he looked to the mountain he discovered a great void in the horizon where one of the great trees had been standing just the day before. And it moved him deeply to think that such a tower of strength had finally been struck down by the elements. There was no question but what it left a place vacant in his horizon.

As he pondered the meaning of the fallen tree, he realized how in the past it had helped shape the contours of the mountainside, and even now, with other trees already rising to take its place, the influence of that tree on the valley would not be undone. Later that day he climbed the mountain, stood beside the fallen pine, and thanked God for a world so ordered and so planned, with all of life so intertwined and dependent upon all the rest of life, that the falling of one affects the lives of others, and that from such understanding comes the assurance that no life is lived in vain.

*Minister, North Royalton Methodist Church, Ohio.

¹*So Long As We Love*. Peter Goulding. W. A. Wilde Publisher.

Now, in so many and varied ways the life of _____ has touched our own, as father, neighbor, friend, colleague, teacher. In his own distinctive way he has been a tower of strength against the horizon. Now he, as we have known him, is gone. There is a vacant place left by his passing, but we praise the name of God that we have had him with us as long as we have.

Each of us, of course, has memories of how this departed life has touched our own. To so many of us it is as a teacher and friend that we will remember best our associations with him.

I know that in recent years one of his greatest sources of satisfaction has come from keeping in touch with the careers of his former students. It's a great thing, I think, when a person toward the end of life can look back upon so many years of influence in the lives of so many. Surely God in so many ways reaches his people through the lives of good teachers. And for them, and especially this one, we are eternally grateful.

So, what we are doing now is standing at the end of an earthly life and we can look back upon it from the vantage point of its ending and we are thankful for such a one as this. Yet at the same time we know that this is not the final truth. We think of the words of the eternal Christ when he says: I am the Alpha and Omega, the beginning and the end. This is a time of endings and beginnings, of death and immortality. The final truth that we find in our Christian faith is that our human ending is God's beginning. The end may come to this earthly life, as it does to all of us, and the loved ones and friends and doctors and others who care may do all that can be done. Then it is that we realize there is still the One who can do for us and for our loved ones more than we can even imagine. The God who made us, and cared for us, who led us in the past through good days and bad, cannot and does not forget us or fail us when we move on into the unknown future. And in this faith we discover the trust and confidence that comes from knowing that nothing—certainly not death, as St. Paul reminds us—nothing can separate us from his love and care.

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Church Construction Tops One Billion Dollars a Year

Glenn D. Everett*

For the first time in history, church construction in the United States topped one billion dollars last year, the United States Census Bureau has officially reported.

Sailing right past that landmark, it is headed for an even higher record this year, in the opinion of economists in the Construction Industry Division of the United States Department of Commerce.

The amount of construction devoted to religious edifices and their attached educational and social wings during 1960 is tentatively estimated at \$1,045,000,000. The official government forecast estimates that it will increase another three percent this year and reach \$1,075,000,000.

The government economists, however, have been consistently underestimating the church construction boom, and it may well reach the near vicinity of one and one-quarter billion dollars in 1961. They had predicted it would reach one billion dollars in 1960, but it went at least \$45,000,000 beyond that, according to revised estimates.

The significance of these statistics becomes apparent when we realize the fact that it was only in 1954, just six short years ago, that church construction reached one-half billion dollars for the first time. And it was in 1948, just six years before that, that church construction reached \$250,000,000 for the first time since collection of such statistics began in 1930.

In other words, church construction has doubled in the last six years, as it doubled in the six years before that, and the boom is still going forward.

At a time when the construction industry in the United States as a whole moved up only 20 percent (1954-60), church construction moved ahead 100 percent. The increasing price of building materials and labor accounted for about 1.5 percent per year of the increase in expenditures, or about 10 percent for the six-year period. The remain-

ing 90 percent of the increase was accounted by expanded building programs.

Any way you look at it, a postwar era which has seen church construction increase from \$76,000,000 in 1946 to over one billion dollars in 1960, and even more, potentially, in 1961, is impressive.

And at a time when other privately financed construction is showing only modest gains, or even economic retrenchment in some areas, church construction continues to move ahead by leaps and bounds, scoring consistently larger gains than even the most optimistic forecasts anticipated.

What lies behind this remarkable boom, and why are government economists so confident it will continue?

Observes Mr. Aaron Sabghir, the Department of Commerce statistician in charge of preparing church construc-

tion estimates, "We might call it the most conspicuous material evidence on the American scene of the 'spiritual revival' of which so many of our religious leaders have been speaking."

"It's been surprising us almost every month," he confesses.

Theologians may argue as to whether the "religious revival" is genuine or merely superficial, but there can hardly be any argument about the reality of the interest Americans are displaying in the expansion of their religious institutions when over one billion dollars, every cent of which represents voluntary contributions, is spent each year on new construction.

Church construction reached a record level of \$92,000,000 per month last October, from which it receded a little in the winter months; but the figure will probably be surpassed in the spring. For those who are statistically minded, that is \$3,000,000 a day, \$125,000 an hour, over \$2,000 a minute, or about \$34 a second. That's a lot of money.

Three major factors are behind this amazing boom in church construction, in the opinion of those government economists who have been studying it.

The first is the increased role of religion in American life. Church membership has been increasing more rapidly than the population itself, and the United States population increased approximately one-sixth during the decade between 1950 and 1960. Not only are more Americans joining churches but they are more generous in their donations. This is, in part, a reflection of higher individual incomes and the general prosperity and, in part, due to an increased spirit of philanthropy.

A second factor is the big movement of city dwellers to the suburbs. Every time a new subdivision is started, a demand is created for three or four new churches. Furthermore, it is the observation of the government economists that churches are among the first institutions being built. They frequently come under

How Church Construction Has Grown Since World War II

Year	Millions of Dollars
1945	26
1946	76
1947	126
1948	251
1949	360
1950	409
1951	452
1952	399
1953	472
1954	593
1955	734
1956	768
1957	868
1958	863
1959	947
1960	1,045
1961 (estimated)	1,075

Note: The figures for 1951 and 1952 reflect some measure of construction controls imposed by the Korean War. In 1958 building was affected slightly by impact of the 1957 economic recession.

*"Church Management" Washington correspondent.

construction before the community provides itself with adequate schools and before it has adequate highways, water, sewers, or other public facilities.

Several reasons are advanced for the boom in suburban church building. One unquestionably is the fact that church organizations have found that suburban church construction pays. It attracts new members who become contributors, and it enables the denomination in question to become established as a part of the new and growing community. Thus church building societies are ready to invest their funds, and bankers feel that mortgages to such congregations are good risks, while in another day church building societies scarcely existed and bankers were extremely reluctant to extend credit to a newly organized congregation.

The churches have been very alert in meeting the needs of new suburban communities, and they have been moving ahead just as fast as suburban housing develops.

Finally, government experts say that tax policies have played a significant role in encouraging church building. The fact that all contributions to church building programs are tax-deductible has proved a powerful incentive in raising the large sums of capital that have been required. Dollars given church building campaigns are eighty-cent dollars (saving a minimum of 20 percent tax for any taxpayer making itemized deductions). Since suburban dwellers are nearly always deducting mortgage interest, they are deduction itemizers on income tax returns, and the tax saving has been an inducement toward more generous contributions. Bequests to church building societies have also been increasing due to heavy inheritance taxes incurred on estates that are not left to charity.

Thus official tax policy has played a role, and will continue to do so, in helping churches raise the capital for their building needs.

To a certain extent, the economists add, Thorsten Veblen's famous doctrine of "conspicuous consumption" has been playing a role in the church building boom. Suburban dwellers who mortgage themselves to buy homes in a fine looking new development are not going to put up a cheap church on the main corner. Nor are they going to be content to build just the basement and wait for the rest later, as used to be the case in the depression 30's. They are not going to build a house of God that is less at-

tractive than the houses they have built for themselves, even if it means taking on, collectively, more mortgage obligations.

And if the Presbyterians build a fine modern edifice on one corner, it is going to have an effect on the building plans of the Baptists on the next corner. They won't want to put up a church that looks shabby by comparison. When Father McGinnis comes around with plans for developing a Catholic parish, his fund raisers are going to want to offer a building plan at least as attractive as the new Protestant churches.

So the friendly competition of religious denominations, never formalized but always present, and the desire for "conspicuous consumption," never specifically articulated but always there, have acted as powerful spurs to the erection of large and beautiful church plants in the growing suburbs of American cities. Few are ostentatiously luxurious, but all are very presentable. The stimulus to building committees to "plan large" for growing communities has been strong.

Another strong stimulus is the fact that most suburban families have young children. Parents realize the need for religious education, for they have become very "education conscious" in the battle for better suburban schools. This carries over into the church field with a demand for religious education classrooms. Significantly, in more than 90 percent of the new contracts which are for an incomplete church plant, the religious education wing is being built first, with the sanctuary to follow later when funds are available.

It used to be that churches built the sanctuary and let Sunday school classes improvise in the corners of the basement or behind a complexity of curtains drawn across the sanctuary. Now, the reverse is true. Sunday school classrooms come first, and the congregation improvises at worship in a basement auditorium with overflow worshipers listening by loudspeakers in adjacent Sunday school rooms.

This means, in terms of economics, that since the Sunday school classrooms are built first, you are going to find larger church plants being erected; and, if built in two or three segments, they will be completed in a shorter span of years. The pressure for the congregation to get into an adequate sanctuary is pretty strong. Indeed, there is a suspicion that church administrators are fully aware of this when they plan



wherein laymen give their testimony

Here, in the annual (May-June) Lay Witness Number of The Upper Room, men and women from the four corners of the earth bear witness for their faith.

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Christ Church, Oyster Bay, N.Y., Rev. J. N. Warren, S.T.D., Rector, Ryder, Shuppman and Neumann, Archts.

churches with the dining hall and classrooms first. You can include this in the pattern of stimuli that are operating in the boom.

What of the old, established downtown churches? They have been playing their role in the building boom, too. Although the expansion here has been less spectacular than among the new suburban locations, a very impressive amount of building is going on in the city.

Here we have many churches that have outgrown their original plant. They are twenty to thirty years behind in meeting their building needs. They were held back by the depression 30's and the wartime 40's and then the inflationary 50's with the uncertainties of the population shifts. Those downtown churches that have now made the decision to stay downtown and build their future in the center of the city are almost without exception embarking upon extensive remodeling and enlargement programs. Sanctuaries which are hopelessly outgrown or deemed unsafe by modern fire and sanitary standards are being torn down and replaced by new church plants. Others are modernizing and enlarging, catching up with building needs that were long neglected.

Rural churches, too, are beginning to feel the push for modernization. Almost everywhere in those rural areas that have shared in some measure of the present prosperity we see old churches being enlarged and sanctuaries being redecorated.

All of this adds up to a lot of church construction going on throughout the nation. At the same time a lot of new features are going into churches that once were considered luxuries.

Commented one government economist, "The average new church today is installing a kitchen equivalent to that of most first-class restaurants."

He added, "Apparently they feel it is a good investment. They plan to liquidate the cost through the large church dinners it makes possible, and at the same time they regard the fellowship generated by the dinners a very essential part of their program."

One might add that a certain amount of pressure from the ladies for the latest appliances, including dishwashing machines, can often be seen in this area of church building plans.

Most churches in areas where the summers are hot include air-conditioning equipment as part of the church plant. Twenty years ago—even ten—

this was distinctly a luxury. Today few major churches in areas of hot summer climate are being planned without it. Again, say the economists, churches are finding that it pays off in terms of bigger summertime congregations and more contributions in the offering plates. Churches are getting away from the idea that they virtually close down, except for the faithful few, in July and August. More and more churches want a twelve-month program, and if the church is the most comfortable place to go to on a warm Sunday morning, one of the standard excuses for backsliding is eliminated.

Churches are also developing a seven-day-week program to meet the needs of their congregations, both downtown and in the suburbs and rural areas. Concerned with juvenile delinquency, many a new church plant includes a teen canteen in its plans. One Presbyterian church in the Washington area has pioneered by putting in a roller skating rink which doubles as a basketball court and an auditorium for plays given by its drama group. This would have been considered pretty radical a decade or two ago. Now it seems to be one of the smartest things a church can do to meet the recreational needs of the teen-agers in its community.

All of these additional facilities mean larger church plants and more expensive ones. But the government economists point out that every investment, from the electronic chimes in the tower to the gymnasium in the basement of the social wing, is found to pay for itself in terms of attracting more members for the congregation, more money from contributors, and makes possible a program of religious education and social service that meets community needs seven days a week, twelve months in the year.

The present church construction boom is really a very inspiring story, for it is physical evidence of the vitality of American religion, a ringing answer to critics of our churches who claim they lag in meeting human needs.

Further, it is going to have an effect on the future. With one billion dollars a year going into our religious plants—and this does not count another \$500,000,000 for pews, organs, furniture, and other furnishings—an incentive is created to keep the church edifices in use. Congregations have invested too much money in their new plants to permit them to stand idle except for an hour or two on Sunday

mornings.

Thus, if the church construction boom is, in part, a reflection of the "religious revival" of the 1950's, it is tending to institutionalize and perpetuate that revival in terms of an increased role for religion in American life for the decades ahead.

In practical terms, it is going to create a market for church furnishings and supplies that will be many times the size of the market offered by churches in the past. It will take equipment to keep this magnificent program operating. Who would have thought of selling roller skates to a church? Who would have thought of selling them restaurant equipment, for that matter? Yet churches are coming to be a big market for recreational equipment of all kinds and for the sort of kitchen equipment only the largest manufacturers of restaurant supplies can furnish.

What of the future? Economists can only guess at what will happen in the next decade. In the past fifteen years four postwar recessions have had very little effect upon this segment of construction. It appears that one billion dollars a year or more will go into church construction every year for the next decade. This is a high level of capital outlay, considering the fact that the Department of Commerce estimates that a total of \$3,750,000,000 a year is being given to all churches for all their work. More than one dollar out of four has been going into plant expenditure. Yet the economic factors that have led to such a remarkable boom in construction appear to be present still. Barring a major depression or disaster such as war, new church construction is going to be one of the most significant aspects of the American scene in the 1960's.



Exquisite Agony

Flowers always thrill me
With an ecstasy almost pain;
Especially when I watch them
Buffeting heavy rain,
Bending, bowing, bleeding—
Then straightening to laugh again,
Like hope, in bitterest sorrow,
Refusing to be slain.

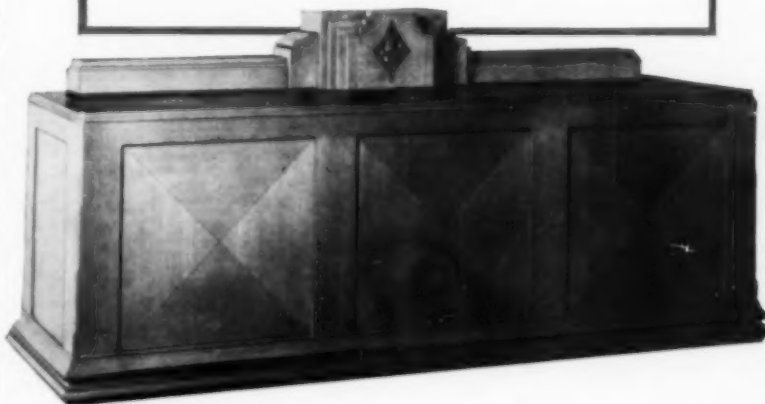
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A Sermon on Good and Evil

The Soul's Continental Divide

John W. McKelvey*

Deuteronomy 30:15

See, I have set before you this day life and good, death and evil.

Just before we started on our journey to St. Paul we received a letter from one of my sisters enclosing snapshots taken last May in the Colorado Rockies. They brought back vivid memories of the drive we took up Monarch Pass to the Continental Divide. This is the topographical line running north and south which divides the watershed of the Rockies. It is at this line that the rain and snow divide their waters, sending them eastward into the Mississippi basin or westward toward the Pacific, depending on which side of the line they fall. At the top of Monarch Pass there is a stone marker indicating the line of the divide at that point. I was intrigued by this marker, for it stood in the center of a broad flat terrain as wide as a city block is long. The Pass was snowbound even then but the temperature was just about freezing. There was some melting of the snow but I could see no drainage of water in either direction. I was baffled to understand how they knew which way the water drained,—it was so broad and flat a terrain and the line so undefined.

As I stood engrossed by this quandary, I suddenly became aware of the parable of the Divide, how at many crucial points in the experience of the soul there is a distinction to be made, but it often is so obscure and ill-defined that it is utterly confusing.

There is for example a vast difference between love and hate, but at the line of demarcation these two emotions are so close together that it is difficult to differentiate between them. We think we know the difference between wisdom and ignorance, or courage and cowardice, or truth and falsehood, and so on, but there is a point where these opposites seem to coalesce and merge, so much so that we cannot be sure when we have passed from one side of the divide to the other. Besides all this we

generally allow some latitude in determining the line of demarcation between our virtues and vices depending on who is involved. If it is a child or an adolescent, we are apt to say, "Well, he made a mistake. Next time he'll know better." And this is all right but, as someone has said, "Remember you're only young once. After that it takes another excuse."

This seems to be especially true when it comes to the question of good and evil. There are times when we stand confounded by the problem of distinguishing between good and evil. Often it seems that there is so much common ground that it is impossible to say, "This is good and that is evil." Added to this difficulty which prevails in the very nature of things, there is today another factor which aggravates this problem. This factor is the increasing tendency among people to conform, to play it safe, to avoid controversy, to run with the crowd, to act out the role of "the man with the gray flannel suit." Today, as Dave Garroway put it in LOOK (6/7/60), "If Samuel Adams or Thomas Paine could revisit America, he would be appalled to see that Americans have turned into a bunch of verbal Casper Milquetoasts." Notwithstanding all this, the fact remains that there is a difference between what is good and what is evil and it is absolutely imperative that we see the difference and live in loyalty to what is good. "See," Moses said wisely to Israel, "I have set before you this day life and good, death and evil." Here is the soul's continental divide.

Good and Evil

No doubt one reason why we fail to see the soul's continental divide in this matter of good and evil is because we fall prey to spiritual inertia; we've had it and we don't care. Such a state of indifference brings to mind the limerick:

There was a young fellow named Clyde;
Who once at a funeral was spied.
When asked who was dead,
He smilingly said,

I don't know,—I just came for the ride!

The tragedy is, if we succumb to this sort of indifference in the drama of life we'll be "taken for a ride." It takes both courage and effort to keep spiritually alert in order to keep the line of demarcation distinct between good and evil.

There is another reason for our failure at this point; it is because there is a strange fascination to evil. We think we can play fast and loose with evil without getting trapped in its deadly coils. We kid ourselves by saying, "Someone else playing with evil would be taken in, but it can't happen to me."

Bishop Bachman G. Hodge who died recently has told the story of how he was in Naples, Italy, a few years ago and hired a certain carriage driver to take him out to the ancient city of Pompeii. As they jogged along the road the bishop could see the cloud of smoke that rises perpetually from Mt. Vesuvius and his driver began to relate how Pompeii was destroyed by that sleeping volcano nineteen centuries ago. In the course of the conversation the bishop asked the driver where he lived. He replied, "I'll show you." In a few minutes when the road turned he pointed to a little cottage nestling at the foot of Vesuvius. "There is where I live", he said. The bishop then asked if he wasn't afraid to live so near the volcano. "Suppose it should erupt some night? You and your family wouldn't have a chance." The man answered quickly, "It won't happen in my lifetime." And about that instant the uneasy volcano belched forth a cloud of smoke accompanied by red hot lava that fell and rolled ominously down the mountain.

To go on, there is a third reason why we do not see the great divide between good and evil. It is because we do not want to see it. "None is so blind as he who will not see." For many and sundry purposes we turn our eyes from the plain and obvious facts of evil, often because it suits some selfish desire, at times because to overcome evil with

*Minister, Saint Anthony Park Methodist Church, Saint Paul, Minnesota.

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good requires dedication and sacrifice, neither of which we are inclined to give. We have a tendency to react to evil very much like the woman who began to park her car in the space reserved by the police for me when we were back in Lansdowne. When this happened the first two or three times I gave her the benefit of the doubt, but when it happened the fourth time I wrote a little note and put it under her windshield wiper, calling her attention to the significance of the NO PARKING sign. She heeded my friendly request for several days but the following week she began again to park in the space reserved for me. This time she knew it was wrong, for after going a few steps down the street she stopped and looked back. Then she decided she was going to forget all about the infringement and started once more on her way. But she stopped a second time, turned back, and when she got to her car she didn't take her car and move it but she took the NO PARKING sign and turned the sign around, and blithely went on down the street.

But no matter what we do to ignore, sidestep, and cover up the evil in life as we face it, the evil remains to corrode

and destroy the soul, unless we learn to see it clearly and to keep our soul unspotted from it. "But if your heart turns away, and you will not hear . . .", said Moses, "I declare to you this day that you shall perish."

Therefore Choose Good

"But", you cry out, "how can you discern between good and evil at the line of the soul's continental divide?" The answer is to be found in the succeeding words of Moses, when he said, "I call heaven and earth to witness against you this day, that I have set before you life and death, blessing and curse; therefore choose life, that you and your descendants may live, loving the Lord your God, obeying His voice, and cleaving to Him; for that means life to you and length of days."

This means simply that we learn to discern what is good by choosing the good and striving after the good. The good may be defined as that which satisfies, that which brings life, blessing, joy, happiness and peace. We learn to know what is good by feeding the soul a healthy diet of prayer, Bible reading, worship, and service. One man pointed out our problem: "You feed your body

21 times a week, whether it is hungry or not. Then why not throw your soul a bone once a week at least, even if it doesn't seem hungry? The poor thing may be too weak from starvation to make its wants known." If we are persistent in this direction, after a while we will soon discover that the quest of what is good leads us away from the dismal flats where good and evil seem an indistinguishable mass of shadows. One of our great hymns expresses this truth effectively:

I want a principle within
Of watchful, godly fear,
A sensibility of sin,
A pain to feel it near.

Help me the first approach to
feel
Of pride or wrong desire;
To catch the wandering of my
will,
And quench the kindling fire.

It goes without saying that there are many implications to the law of overcoming and escaping evil by choosing and seeking the good. This is true in the realm of social etiquette. Not only young people but adults also are sometimes stumped by what is right and



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wrong in personal habits, such as smoking, drinking, and gambling. There are many voices trying today to persuade you to relax, to pick up your tired nerves, to take a chance, all in the so-called best interests of your career, health, and well-being. It is not easy to counteract the beguiling patter of temptation, for on the surface it seems so innocent and convincing. After all, isn't everybody doing it?

The true answer to this question is to be found afterwards in the consequences, in the havoc effected by bad habits upon the body, the house of the soul; in the tragedy wreaked upon family, upon friends, upon neighbors in the form of accident and death, demoralization and delinquency as a result of drunkenness and immorality; in the broken and shattered dreams of those who gambled away possessions, even life itself, on the premise that "you can get something for nothing." The truth is, there is no profit or blessing in pursuing such "dead-end roads". The profit and blessing lie in choosing life and good.

This is true, as well, in the realm of personal ideals. The choice is best phrased by Jesus of Nazareth: "You have heard that it was said by them of old time . . . but I say to you." And what Christ has exalted as the aims of those who want to count, to be recognized, to obtain favor and honor is what in our experience is proven to endure and to bring life and good. The ideals are all set forth in unforgettable language in the Sermon on the Mount. What we need to do is to dare to choose them and to live by them.

There is a story told of a bank that needed a boy to run errands and make himself generally useful. The job itself wasn't very important, but there were opportunities for advancement. And so the bank advertised for a boy and quite a few boys applied for the job. To each boy the president said, "Can you come to my house Sunday morning at eleven o'clock for an interview." One by one the boys said they would be there.

However, one boy said, "Sir, I'm sorry I can't come to your home on Sunday morning. You see, sir, that is the time they have church and I don't want to miss going to church. Then, sir, my parents have taught me not to talk business on Sunday."

Very much to the boy's surprise the president answered, "Well, you are the boy I want. I asked that you come at eleven o'clock to see if you were a

church boy and if you respected the Lord's Day. It has been my experience that we can trust boys who have a respect for God and God's laws. You have the job." To choose high ideals and to live by them is to make the choice that results in life and good.

For this means Life to You

I am sure every one of us starts out to possess life and good, not death and curse. In order to achieve the possession of life and good, there are steps we are called upon to make after the initial choice and they are summed up in the words: "Love the Lord your God, obey His voice, and cleave to Him." What this means is revealed in the story of Bishop Jose Valencia of the Philippine Islands. It is the story of the difference between being a Christian and being a follower of Christ. I had the privilege of attending seminary with Bishop Valencia many years ago and I can vouch for the fact that he not only knows the difference but is a living example of it. The difference was first called to his attention once when he was on an evangelistic mission among the villages in the Philippine back-country. A small Hindu girl asked him, "What is the difference between being a Christian and being a follower of Christ?"

Bishop Valencia was somewhat startled and said, "What do you mean?"

She replied, "I have friends who say they are Christians. They grew up in Christian homes, were baptized, go to church, read the Bible, and pray in the name of Jesus, but I don't believe they are followers of Jesus."

When Bishop Valencia related this experience he went on and illustrated its point by taking a page out of his own life's struggle. He had come as a young man to America to study and after his preparatory work was finished he went to Cornell College in Mt. Vernon, Iowa. When he arrived in Mt. Vernon he was lonely and homesick. Then quite unexpectedly there was a knock on his door. It was a young Japanese student by the name of Enji Tsukasaki, a senior at the college. He had come to invite Jose to go on the following Sunday to the Sunday School at the Methodist Church. But Jose was a Roman Catholic and declined. So as they visited together Enji told him briefly of his conversion from Shintoism to Protestant Christianity because of what he had observed in the life of a Christian couple with whom he lived in California. It was no accident therefore when he left that night that Jose was no longer lonely, for

Enji had brought two priceless gifts, friendship and courage.

On Saturday evening Jose got ready to go to mass to the little town of Lisbon where the nearest Catholic Church was located. But early Sunday morning it began to rain and the road to Lisbon became a path of mud. In consequence Jose, unlike Esau who loved to work with the rain splashing in his face, decided not to go to church, but an hour before the Methodist Sunday School convened there was another knock on the door, and in the doorway was Enji with two umbrellas. "It is raining," he said, "and I know you cannot go to your church, so I came to invite you to mine."

Jose said to himself, "There must be something in his religion that I do not have in mine, else he would not be concerned about me. I went with him and have been going ever since."

"I have wondered many times what would have happened to Jose Valencia and what he would now be if Enji had had 'no concern for me that day long ago.' Well, that is a question each of us can ask: What would we be today, if someone before us had not marked off the continental divide of the soul and pointed us in the right direction? There is a second question: What is the impact our life and witness is making on the lives of others?"



This Unpredictable Adventure

This unpredictable adventure, life,
In varied and delightful company
Is both my spear and shield bright
as a knife

Through this progression of eternity.
There is no time for loneliness of
soul,

Nor grieving over days of friendship
done,

For always far horizons nearer roll
And suddenly we know our souls
are one

One with the wind, the stars' eternal
quest,

The morning dew pearl-glistening
on the lawn,

Soft evening matin's voice of
welcome guest,

The cardinal's glad greeting of the
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Philip Jerome Cleveland*

Bill And Babe And Bessie

Yes, I am thinking about a most unusual and delightful triad, one might almost say, a little blessed earthly trinity. They are all very real—are Bill and Babe and Bessie. Bill is, of course, short for William, a young, angular and personable lad of northeastern Connecticut. Babe is the name given to the youngest child of a lusty and handsome rural family. The two families lived but a mile apart. The transit facilities between the two rural families was Bessie—a shining, happy little Ford roadster, sport model.

Bill, Babe and Bessie all know how this remarkable trinity came together, but not one will ever divulge the lush, bright secret. There had to be a time, of course, when the dark-eyed youth met the bonnie-bright girl; no doubt Bessie brought about the fortunate encounter; but not a word has been spoken.

Shall I ever forget the first time Bill, Babe and Bessie made a triune invasion of the emerald privacies of Westminster Hill Congregational Church one bonnie-bright Sabbath morning? The canopy had been flung back over a snappy little car; gayly-painted, a jaunty thing, the sprightly roadster bumped along the pebbly driveway to the thick, green shadows of the maples. A girl's long, dancing hair blown back by summer wind added color and romance to the machine; a boy's brunette hair also waved in the playful rural wind.

"Why, it's Bill and Babe and Bessie!" chirruped a wide-eyed country bumpkin standing at the Church door.

"Look who's here!" enthused a gawky teen-ager.

A flower-like girl, attired as the colorful rural flowers, stepped from the sparkling vehicle; a thin, grinning boy took her arm and for an hour Bill, Babe and Bessie were divorced by the solemn and holy orders of the Church.

Following the service a hundred good rural folks stood by and watched Bill, Babe and Bessie leave the emerald lawn in a perfect and triune blaze of glory—

shiny car, shiny girl and a most shining boy.

"They are sure having a good time," observed old Deacon Fred Hicks to our Church clerk, Grace Dawley. Neither had married; but they were shiny-eyed too as they watched the joyous departure of the madcap triad.

One could not look upon these three, anytime, anywhere without a realization of joy. The laughing, madcap girl, the smiling, joke-playing boy, the highly polished and gay-painted car, everything shouted for joy. The sun seemed to spill its generous splendor all over the three; moonlight and starlight certainly haloed them and oh, the soda, hot-dogs, hamburgers, picnics that little threesome knew and relished!

Bill was not too strong for the solemn liturgies of the sanctuary, but Babe had to have her hour of worship and the jaunty roadster seemed to curve by nature from the macadam highway to seek peace and shelter beneath the friendly trees of the rural shrine.

Bill did show more concern for the sanctuary following one Sunday morning service.

A few lingered in the sanctuary after the service when Babe sagged against a rear pew and her face went white. She grabbed Bill's firm arm.

"What's wrong with you?" he said anxiously.

"I don't know. I feel weak. My stomach has been bothering me lately."

"You didn't tell me," Bill scolded.

"No, Bill I didn't want to disturb you. Mother thinks it's my appendix. Been having trouble off and on all summer."

"Been to the doctor?"

"Yes. He's not quite sure what is the matter."

"Gosh, I don't like this." Bill was perceptibly going pale and great concern loomed from his usually mild and gentle eyes.

"Let us speak to the Father about this," I suggested.

"Her father is in the veteran's hospital," interjected Bill. "No need to alarm him at this time. I don't think I'd tell him."

Gently I informed the anxious youth that we planned to consult our heavenly Father about the weakness of Babe.

Babe leaned heavily on Bill's strength in the aisle behind the last pew. Wife, Deacons MacLeod and Hicks came closer. While we just stood there I had a prayer for the flower-like girl in a dress that challenged any flower garden to arise and shine. Bill seemed a mite uncomfortable but Babe certainly relaxed during prayer and thanked me. As she stepped aboard Bessie a few minutes later she tossed Bill a golden smile and said: "I do feel better; honest I do. Maybe we should come oftener to this place." Bill said nothing; but he did climb behind the wheel with a relieved look upon his anxious face.

One often wondered which of the three looked most prosperous and flourishing as time went by—the dawn-lovely girl, the sunshiny boy or the glistening machine; each of the three appeared to grow younger and more perfectly ravishing as the months passed.

But the war came and the draft and Bill went far, far away. A joyful girl went into hiding, it seemed, and a car no longer lent its glamor to the lonely country roads. The happy put-put-put of a merry motor gave no music to the silent and melancholy hillsides. And then—all of a sudden—the war ended—and Bill, slim, elegant in uniform, stood before the door of Babe and invited her to leap aboard Bessie and go for a ride.

"We are really going places now," he declared to the raptured, laughing-crying sweetheart of the farm. There would be no more turkeys, pigs, heifers. Other and nobler things were brewing, bridals, cottages, new landscape and perhaps a new sort of young stock.

What a wedding day dawned for Bill and Babe and Bessie! I fear I am utterly unable to describe it except for a handful of very unworthy sentences.

Yes, Saturday afternoon came at last with its wealth of magic, its golden hoard of sunlight, with its ribbons, flowers, relatives, friends and everything that makes nuptials joyous and unspeakable.

*Minister, Author of the book: "Three Churches and a Model T", LeRayville, Pennsylvania.

Bill and Babe were as cute a little couple as ever stood before a flower-banked altar after Bessie had been neatly and gayly parked beneath the tallest maple tree.

Yes, Bill had served his country as soldier-aviator; he had worked in a New York aircraft plant. Money had been nicely banked to take care of Bill and Babe and Bessie. All was well.

What a day these three selected for their wedding, May 24, Queen Victoria's birthday! After many weary months of waiting, watching, hoping, trusting, Bill led Babe to the rural altar.

Poor, dear Bill, his voice failed rapidly as he made his solemn ceremonial vows. It commenced strong but began to grow perceptibly weaker, weaker and finally hoarsed into an almost inarticulate whisper; if the ceremony had been longer Bill would have become a total vocal casualty.

Babe blended beautifully with all the immaculate and blinding floral displays about the country altar.

In contrast to Bill her ringing, resonant voice grew stronger and stronger as she said her noble, devotional lines. It seemed she tried to reinforce the buckling vocal batteries of the hard-pressed air force.

When I pronounced these two man and wife, Babe did something I have never seen done from that glorious day to this. She uttered a little, joyous cry of sheer ecstasy and tossed her white-rose bridal bouquet into the hands of the bridesmaid and exclaimed: "Oh, Bill!" Literally she threw herself, body and soul, into the strong, outreaching arms of a stunned, nonplussed youth at the altar.

It was a gay, spontaneous action. I thought of a poetic line from the launching of the ship;

"And spurning with her foot
the ground she leaped into
the ocean's arms."

Babe was all a-tremble; Bill was all a-tremble; I doubt not that joyous Bessie out under the handsome maple tree was all a-tremble.

Babe thought no more of bouquet, veil, immaculate gown. She thought of Bill only. It was as though she shouted:

"Oh, Bill, I've waited a long time for this and so here I come! Oh, Bill, take me!"

There was no conventional embrace, no ceremonial kiss. But there was one moment of sheer magic. There was scarcely a dry eye in a tense and crowded sanctuary.

"Love has a tide," wrote a thoughtful person.

The tide swept in, full, soulful, eternal. Some of us realized that the glory of the better kingdom had indeed come to our very doors!

When Bill and Babe and Bessie ventured forth into the sunset shadows in another hour or two the skies were gold and songs and vast hopes and abounding love were everywhere. God was good. Life was holy and strong.

Was ever a sunset road so beautiful and challenging as this one? And did not the things felt and recognized by a blessed little earthly trinity blend off somewhere with another complex Love

so wonderful and full-orbed that one can only think of such a Love and perhaps only think of it properly in such a pure and utterly radiant hour?

Finis



ONE VOICE IS SUFFICIENT

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Leslie Conrad, Jr.
Richardson, Texas

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The Ministry of the Epistle

Letters By A Pastor

Kenneth E. Nelson*

Opportunity and necessity have prodded pastors from Paul's day to ours to use the letter. This collection from my files is not offered as an example of "how" to write letters in the several areas, but rather as a suggestive diary of some of the letters which one pastor saw the need for writing. Many of course could not be considered because of their confidential nature.

STEWARDSHIP BEYOND THE LOCAL PARISH

March 9, 1950

Dear members and friends:

A month ago you received a folder telling the story of "One Great Hour of Sharing." Today we are enclosing the blue offering envelope so that you may bring your offering for world relief to church next Sunday.

Twenty three denominations are co-operating in this project. 100,000 congregations in America will bring blue envelopes to church next Sunday.

This is part of a letter received by Circle 4, in response to a Care package.

"Thank you very much my dear friends for your parcel so dear and so rich . . . Seeing the great gifts, I knelt down with tears of joy to thank God for His help. My four children who are at home are severely ill. They fell ill when we were outside in the field in the snow and ice as refugees . . . The world may hate and quarrel. We will be peaceful in God our Lord. We all belong to him."

Sincerely,
Frau Sawulski"

Our offerings will continue this kind of help. May the spirit of Christ and sharing be yours during this Lenten season.

November 29, 1950

Dear members and friends:

This is a report about Mr. Denes Hunyady from Hungary, whom our church is sponsoring.

Our committee is renting a comfort-

*Minister, First Presbyterian Church, Douglas, Arizona.

able room for him at 2015 E. 7th Street. Mr. Hunyady is working at the Ziebel Dental Lab getting acquainted with American methods and materials. For the time being our committee is giving him \$15 per week to help with his living expenses.

He appreciates the meals and many kindnesses you are showing him. Whenever you have him in your home, you are helping him with English—his biggest hurdle. Phone your dinner invitations to Mrs. Einar Karlstrand, 2-1746.

This is one of Mr. Hunyady's stories about conditions in Communist dominated Hungary.

He says two masked men come into a school room. The first goes around slapping the children and speaking roughly to them—then leaves. The children are told that he was Jesus Christ. Now the second masked man goes among the children giving them chocolates and peanuts—and leaves. He was Joseph Stalin, they are told.

The Session has set aside next Sunday for a special offering for Mr. Hunyady. If you would like to share in this work, bring your offering in the enclosed envelope. Should you be unable to attend, just drop it in the mail.

COMMUNITY COOPERATION

March 12, 1956

Members of the City Council:

Our state law protects children from the atmosphere of the tavern. It seems reasonable to keep that atmosphere out of the ballpark.

Those who prefer the tavern to baseball are free to go to the tavern. Families who prefer baseball should not have to go to an outdoor tavern to see the game.

I cannot believe that the fine people of Douglas are unwilling to keep the ballpark fit for family entertainment.

October 29, 1948

Mr. J. A. Taylor, Principal:

I appreciated your letter about National Education Week and will be happy to cooperate with other organi-

zations in emphasizing the fact that we must learn to live together if we are to live at all. If the church, the school, and the home will work together—we can learn to live together as a nation and as a world.

Kindly let me know if there are other ways in which we may cooperate.

February 27, 1958

The Rev. Father Diehl:

I'm sending you the letter from the National Boy Scout office which is self explanatory.

It appears that if the proposed Memorial Chapel meets with the approval of your diocese, I could write Helen to this effect—that her proposal satisfies all faiths. Then we could meet with the construction committee.

Thank you for the loan of Helen's sketch which I am holding for our committee meeting.

December 18, 1958

Hollis Stevenson, Superintendent of Schools:

The choir concert last night was one of the finest we have attended anywhere. The choice of music, staging, lighting, and blending of voices was perfect.

Mr. Harold Wildung, Miss Carlis Anderson, and the choirs, gave our community something of beauty and inspiration last night.

February 13, 1959

I was so pleased to see that you were appointed to the University Board of Regents by Governor Fannin. You will be of great help to the board. Naturally I am glad that you listed our church among the organizations with which you work.

The best to you as you work with our educators.

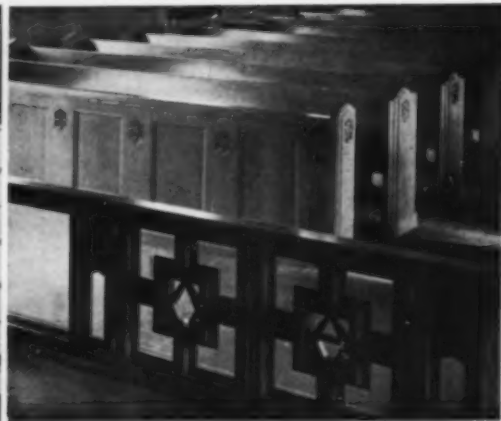
COMFORT

1954

I just learned of the death of your little son. I cannot fully appreciate your loss—but God can. He once lost a son too. You can be sure that God is very close to you during these painful days.



Greenfield Methodist Church, Detroit, Mich. — Harold Pailthorp, Pastor
Harley, Ellington and Day, Inc. — Architects, Detroit, Michigan



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It is difficult to accept tragedy like this, yet we believe that "all things work together for good to them that love God." We believe this, not because we understand what has happened, but because we have faith in the love of God.

We also believe that this life is but a small part of the greater life on the other side which is eternal. Your son is waiting there for you. You will see him again. From today on, Heaven will mean more to you because you now have a son there.

You will find John 14 and I Corinthians 15 helpful. God is near you today.

1957

It is hard to believe that —is gone. I will always remember his helpfulness during the years you lived here. I remember how gladly he helped with the calling. I would give him names and he would call to find out the interest or church preference of new people in town.

The adjustment will not be easy for you, yet I am sure that we both feel that if —could never be well, he is better off with God. But all of us who have known him will miss him.

So, we look down the corridors of time to that day when in the presence of God, we will all be together again. This is a pretty good old life, but we know the life over there will be finer than these earthly minds can imagine.

God will give you strength for each day. The prayers and good wishes of your many friends here are reaching out to you I am sure.

November 17, 1948

Miss Florence Munnings:

It was good to receive your letter and to hear of the splendid work you are doing in Europe. As you see needs, I know you often wish you had more to do with.

I'm turning your letter over to the Women's Association certain that they will meet some of the specific needs you mention. We surely want to do what we can for your children there in Austria.

We are happy to have your sister Frances in our Youth Fellowship. She is a fine girl and did a good job as Apple Chairman at our Halloween party—she really had them biting.

It was nice to see you during your furlough. When you return again, we would like to have you speak to us about

your work.

June 8, 1949

Dear Janice:

Tonight you will receive that diploma! We have been thinking about you today—recalling the many ways we have enjoyed your friendship as we have worshipped, worked, and played together.

I know you have fine plans for the future. You will fulfill them. We will be following you with our interest and prayers for your success. Through college days you will continue to find the church a place of inspiration and good fellowship. The Bible will continue to speak to your daily needs. Christ, as your Lord and Master will continue to help and guide you every day.

Congratulations on the milestone you are reaching tonight.

1951

Your mother told me your sad news. It's difficult to get over something like love. I know you had high hopes and dreams for the future. However, it's good that she decided now rather than later, say after marriage, that she could not love you above all others.

I trust you will not become cynical

or swear off women and marriage or throw away your Christian principles. Continue to live pure and clean—ready to establish that Christian home some day—with the right girl.

This may be a chance to rethink the importance of marrying one who has a religious background like yours. The older we get the more important religion becomes. A mixed marriage does have problems.

I know how you feel inside, but remember, God has a plan for our lives. Your present unhappy experience could be the passageway to something much better which God has in mind for you.

I wish you were here so that we could visit. You can always talk things over with God. The Psalms and the Gospels will help you. Drop me a line soon.

October 3, 1958

Dear Tom:

Thank you for the card you recently sent me. By now I suppose you are well into the navy. I think it is a branch of the service which offers some fine opportunities. Your brother Marty has surely made the most of it and I know you will too.

You have probably met the chaplain, whom you will find to be one of your best friends away from home. Never hesitate in going to him. He appreciates having boys come to him about anything—about small problems before they get big.

Here at church we will be following you with our prayers—praying that you will come out just as fine a young man as you went in. Drop me a line whenever you have time. May God be with you every day, Tom.

February 1, 1959

Dear Marge:

It was good to hear from you and to know that all is going well at the U. A good beginning means a lot.

I took care of your Presbyterian Life subscription yesterday; you will soon receive a copy at the U.

Tonight we have a movie about Westminster Foundations as the enclosed calendar indicates. I trust you will stop in at the Foundation soon and meet the Rev. Bob Geller who is a wonderful person.

If there is ever anything that you think I could do to help you in any way—just drop me a line. We pray God's blessing on you from day to day.

February 14, 1959

Dear John:

We thought you did an excellent job in the senior class play last night. Yours was one of the most difficult roles but you were a very friendly and smooth talking gangster.

I trust things are going well as graduation approaches.

A BUILDING PROGRAM

November 13, 1957

Dear members and friends:

It has become increasingly evident that the significance of our church in the life of Douglas requires facilities more adequate than we now have. One of the first things new families with children see, is our lack of space for our Church School. Unit 1 will meet this need. A Fellowship Hall will encourage growth in the social side of our church life—hence, Unit 2.

Of course we need the money to pay for the two units. But more than this, you and I need to grow spiritually by rising up and daring to give more generously than we have ever done before.

The danger is, that in the face of so great an opportunity, we shall retreat to thinking first of ourselves, our personal wishes, our savings—when we could think first of God and what we can build for His Kingdom by real generosity. Our giving will do as much for our personal Christian growth, as it will for the children in our Church School.

Are you grateful for God's daily goodness to you? You can express your gratitude by helping us build for Him. Would you invest in the most enduring enterprise in the world? This is it—the Church of Jesus Christ. Would you help extend the ministry of your church? This is your chance.

Many of us, like Dr. Grayson in the fine movie, "God is my Partner," could enter a new world by beginning to give in terms we haven't dared to before. This building project challenges you and me to put God first—to deal with God at today's prices.

I pray that you will catch the vision of how we all can grow by serving Him with our money as we build for His Kingdom.

Campaign Sunday is November 24, 2:00 to 6:00. Please be at home.

December 27, 1957

Dear Mr. Dodge:

During the past three years we have been working to raise money with which to add two units to our church.

The enclosed brochure tells the story.

We have the money to pay for Unit 1, which is under construction and will be ready by Easter. We have just completed a building fund campaign in which we received \$24,000 for Unit 2, which will cost about \$35,000.

You will note from the five-year-study enclosed, that the giving of this congregation has risen considerably, although the membership is rather static.

In view of your life-time interest in this community and our churches, we believe you would like to share in the amount we still must raise for Unit 2.

Thank you for the consideration we know you will give this request.

January 11, 1958

Dear Mr. Dodge:

Thank you for your generous gift to our building fund; it will help a great deal with Unit 2.

It will be a pleasure to have you and Mrs. Dodge worship with us, as you have done before, when you come down into our sunshine in March. Unit 1 will be well along by then and we would like to show it to you.

Thank you again for your gift.

LETTERS TO ASSIST

November 16, 1948

The Children's Service Society:

One of our finest families wishes very much to adopt a baby girl. I'm writing in the hope that you may be able to help them. From every standpoint, they would provide a splendid home.

I shall appreciate hearing from you.

March 31, 1951

Superintendent of Nurses:

Miss Bernice Clausen has asked me to write you concerning her intention of becoming a nurse. She is congenial, helpful, intelligent, and a fine Christian. She has been faithful and helpful here at church.

I believe she loves the right things in life to become an excellent nurse.

October 28, 1955

Fullbright Scholarship Committee:

I have known Robert W. Olson for seven years. He was a member of our church back in Superior, Wisconsin where he was very active in the choir and as a soloist. Through the years he has steadily worked toward his goal—music.

Were I in a position to help Bob financially, to study abroad, I wouldn't hesitate for a moment. He will be a good ambassador abroad and will help-

fully share his experience upon returning.

August 13, 1958

Dear Mr. Jansson:

It is nice to hear from you, although I am sorry to learn that you are not breathing as easily as you did out here. Maybe the solution is to return to this air.

Let me answer your question about moving like this: Do you want to stay where you have friends, property, and poor health, or do you want to move to a new community where you may have better health—leaving old friends and property behind?

It's never an easy problem to settle. I cannot tell you what to do. However if you make your decision on the basis of these considerations, I think you will have faced the main facts in your case. And there are many who have taken the big step and moved here at your age.

Of the various places in the Southwest to which you might come, I doubt that you could find a nicer town than Douglas. If you decide to come, it will be a pleasure to see you again and to meet Mrs. Jansson.

WHILE MODERATOR OF PRESBYTERY

October 31, 1957

The Executive Committee of
Presbytery:

In his report to me of the pro re nata meeting held in October 24, Clarence suggests the possibility of asking Dr. George Buttrick to be the inspirational speaker at our January meeting of Presbytery. I think that would be splendid if he is available. Clarence, will you poll the interest of the rest of the committee on this? If there is general interest, you, or perhaps Glenn, should write Dr. Buttrick immediately.

If he cannot come, we ought to bring someone of stature to our meeting. We can afford to streamline some reports to this end. Whoever the man, he should qualify as a Pastor of Pastors, having something solid to offer. Incidentally, where will our Moderator, Dr. Harold Martin be at that time?

November 25, 1957

Dear Clarence:

Thank you for the proposed docket which I have slightly remodeled for printing. I presume you'll have the gavel along so that I can present it to the new Moderator.

Check the committee chairmen I have listed—I hope it is correct.

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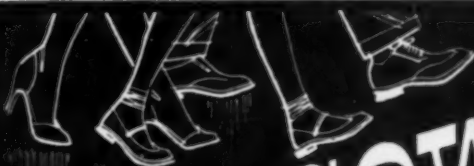
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Have you notified Ralph Strong and Doug Vance of the changed date? Perhaps the docket, or at least a postcard, should go to everyone about the change.

Inasmuch as new chairmen will be elected to all major committees, it may take them a little while to decide how much they need for committee expenses; give them until Thursday to make their requests.

Thank you for getting all this arranged early. I look forward to a good meeting. Dr. Harold Martin will help make it so. I gave him a full hour Wednesday afternoon, feeling that we might like to ask questions and speak informally with him after his talk.

TO A PREDECESSOR

April 7, 1959

Dear Grey:

It was nice to hear from you and to learn of your trip out this way next summer. We have been taking our vacations in July but that certainly has no bearing on your standing invitation to enter your old pulpit here at any time. So you're down for August 9. I know your many friends here will be happy to see and hear you again. As I may have said before, I have appreciated the good foundation you had laid here. It has been a privilege to follow a minister like you.

I shall appreciate a confirming word about the 9th when your vacation plans are definite.

TO A FORMER PASTORATE

November 22, 1949

I was happy to receive your letter and to hear that the church at Henry, Illinois is to observe an anniversary next Sunday.

There is no way of measuring the service of your church. During the past fifty years she has helped fathers and mothers make their homes Christian. She has helped boys and girls and young people follow in the steps of the Master. The sick and the aged have received hope and encouragement through the ministry of your church. The work of the church around the world has been aided through your benevolences.

Mrs. Nelson, David, Dick, and I rejoice with you as you mark this milestone. Fondly remembering my seminary days there, it is a pleasure to send greetings to all of you. We pray that God will bless you richly during the years ahead.

THANK YOU NOTES

December 30, 1948

Dear Marshall:

We appreciate your faithful efforts in keeping the finances of our church straight. I know it takes many hours every week to check the numbers against the names, to open the envelopes, and to count the monies. The work of our church would not go smoothly without efforts like yours.

Dear Lucile:

Your faithfulness at the organ Sunday after Sunday is an encouragement to all of us. We are aware of the time and talent involved. Happy New Year.

Dear Alice:

We appreciate the faithful service you give the church week after week. The choir is an inspiration to me every Sunday. Happy New Year.

Dear Mrs. Walde:

We appreciate the fine touch you give the Sanctuary throughout the year. The flower arrangements are always lovely—those at Christmas were unusual. A very Happy New Year to you and your family.

Dear Mr. Phinney:

Just a note to thank you for your work as custodian from day to day throughout the year. We are glad that Mrs. Phinney is so much better.

Dear Mrs. Card:

I've noticed that you shoulder a great deal of kitchen responsibility. We appreciate your generous service as well as that of those who assist you.

Dear Herb:

Thank you for taking care of the ushering at all of the services. Greeting the people and getting them comfortably seated is an important prelude to every service.

Dear Whity:

Just a note to express my appreciation for your faithful work on the Every Member Canvass.

Dear Ruth:

A note of appreciation for your service as Church School Superintendent, which at times has taxed your strength I know. You surely have the cooperation of a fine staff of teachers.



"JUST A LAYMAN"

(continued from page 11)

were, by definition, ministers." For a non-ministering Christian, whether

clergy or layman, is a contradiction in terms.

Our Balcony Mentality

We have left too much to the clergy and to the professionals. Too many laymen have been just on-lookers with a "balcony mentality". Also religion is not just confined to days of rest, but even more to days of work, where the "lay-minister" is in a unique position. Here laymen must share with laymen, both in and outside the church, and both on Sundays and on week-days. And in this, he who berates himself as . . . "just a layman" . . . fails to see what a tremendous advantage he has over the clergyman.

Unlike the minister, the layman has no personal stake in professionalism (paid to speak and serve.) His is nothing except that of conviction and faith. Thus, we need laymen, as of old and especially like those of Christ's days to preach, to witness, and thus carry the gospel. We need ordinary concerned Christians who come to see themselves not as "just a layman" . . . but as those who view their daily task as sacramental, with their work thereby glorified and their religion something vital—rather than just something separated from the common life.

Indeed, to be "just a layman" is, after all, to be Christ's first choice as one of His disciples.

Moreover, I write this personal testimony as one who holds an undergraduate degree from Carleton College and graduate professional degrees from Hartford Seminary Foundation and Columbia University, who also has done further advanced studies in psychology, sociology and adult education at Harvard and Boston University and therefore as one who believes in the best possible training for both ministers and laymen.



THEY SAY, WHAT SAY THEY? LET THEM SAY

(continued from page 4)

have been included in your fine magazine. Secondly, if there is to be "no mixing of niggers and whites," then I wonder where the coward who refused to attach his name to his un-Christian comment is going to spend eternity. Surely there will be those of all races included in God's eternal kingdom.

Should any comments that I have made in this letter be printed in your paper, I should like for it to be known

that I am of white skin—lily white.

Keep up the good work.

H. R. Rickard
Bell Gardens, California

AIRLINES CLERGY BUREAU

Dear Sir:

You may be interested in knowing about the reduced plane fares clergymen can get if they hold one of the cards of the Airlines Clergy Bureau, Municipal Airport, Sacramento, California.

Item A on the application form says: "Such tickets will be good only on a space available basis. Reservations will not be made."

After this, the discounts which you can get at motels and hotels and at car rental agencies do not look very attractive to me.

While some airlines have been lined up, the bureau is negotiating with others, domestic and foreign, and their letter to me explains that the airlines want more ministers signed up and the ministers want more airlines negotiated.

As long as the clergy must stand around some airline ticket counter and take the leavings, I can't see that it makes much difference how many lines are signed up or what the discount on the ticket is.

How can we make plans and keep appointments on this hitch-hiking basis? As I see it, they have not gotten the clergy any concession at all, but have helped the airlines sell unoccupied space for one-half the regular fare, and this, it turns out, is money which that flight would not have otherwise earned the company.

A great many clergymen travel by air a great deal, and many of them would be glad to save themselves and their churches some money. But it is just plain unrealistic to expect a clergyman to stand around some airport until the more affluent members of the community are aboard and then, at the very last minute, buy his ticket and hit the red carpet.

When we clergymen can ride as first-class citizens and make reservations like them, we will be interested in filling out forms and enclosing our checks for \$12.50.

William S. Hockman
Glen Falls, New York

Read

CHURCH
MANAGEMENT
The Minister's
Professional Journal

Church Management: May 1961

The Pre-vacation Pay-up Envelope

PRE-VACATION PAYMENT OF PLEDGES

You will better enjoy your vacation if your weekly offering goes to church while you rest and play. Remember, there is no vacation from church expenses.

Use this envelope to prepay your weekly pledge. Indicate the weeks for which payment is being made. If you prefer, fill the individual weekly envelopes and slip them into this larger container. Place all on the collection plate the last Sunday before you go away.

Your name _____

Address _____

Account number on your Envelopes _____

Total Amount Enclosed \$ _____

☐ If you are not a pledged giver this container may be used for a special vacation gift to the church.

GREEN ARBOR, CLEVELAND, OHIO

PAYMENT ENCLOSED FOR

July _____

September _____

August _____

Reduced Facsimile Reproduction of the Pre-Payment Envelope

ACTUAL SIZE: 3½" x 6½"

The church bills continue through the summer.

Is it too much to ask that those who have made pledges give the money, in advance, before they leave for their vacations. This envelope shows the way.

It is made of heavy kraft paper. Size is 3½" x 6½". One can easily slip a half dozen regular contribution envelopes into it.

Prices

100 Pre-vacation Pay-Up Envelopes \$1.25
200 to 600, \$1.15 per 100; 600 or more, \$1.05 per 100

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The Preacher's Barrel

Hamish Lowrie

I had almost finished a strenuous week. Four funerals, three weddings, and six hospital visits that had entailed travel of two hundred miles. These duties, with other pastoral emergencies, and the usual routine, had left me 'weary of well doing' by the time Friday rolled around. On that day I was hailed on the street by one of my parishioners, a retired business man.

"You've been the busy one this week, parson, guess we'll get a couple of old stagers of sermons this Sunday."

Had it been anyone else I'd probably have countered the remark with repartee suitable for the occasion, but this particular individual I have always disliked, so I glared at him. "Meaning what?"

He snickered slyly. "You'll be digging into the barrel for a couple of old sermons for Sunday. Well, I won't be in church to suffer in silence. I'm leaving for the south, and warm beaches for the rest of the winter. Cheer up, parson, August will soon roll around and you'll be going on your vacation. Pretty soft, a month a year, with pay."

It was probably the ill humor he had roused in me, or merely a clash of personalities, but I retorted tactlessly.

"We shall miss your generous weekly offering, and the snores from your pew. But if you really want to avoid a corking hot climate for your eternal vacation you'd better begin to realise your responsibilities to the church."

I just could not resist this barb for I knew the extent of his magnanimity to God's cause. I suppose it was human weakness on my part to even mention such things, but I was constantly irked by his hackneyed reminder that a parson worked but one day a week. So I let him have the full load of buckshot.

He was so astonished at my verbal attack that he said nothing in reply, just shrugged and stamped away, and I couldn't care less. Too bad the clergy haven't a Union to look after their interests for certainly few congregations do. Yet what this man had said set me thinking seriously. The preacher's barrel, sure I had such a container.

This article tells of what happens to most sermons after they are preached—into a barrel they go. Old stagers can be used again and again, but unlike the widow's cruse of oil, the barrel is not inexhaustible.

What clergyman hasn't? They are handy to have around. The barrel, wherein lies its origin in the dim ages of ecclesiastical mistiness. Who knows? Probably the idea originated with certain of the clergy who had a reputation for not staying too long in any one congregation. Each Sunday after the sermons were preached, they were popped into a nebulous barrel. Then when the supply was exhausted in that particular church, the lid went on, and so did the preacher, to new pastures.

On arrival at another church the barrel was unloaded with the other furniture, reversed, and the contents began another round in the ecclesiastical ring. A minister's length of sojourn in one place often depended on his supply of verbal ammunition.

Most church people are cognizant of all this, and joke with the preacher about it, but what they do not know is the circumstances that drives the clergy to dip into the barrel. A week so filled with demands on their time that there is not a chance to compose a new sermon. Unless of course they are willing to depend on a sudden heaven-sent inspiration, right up to the moment of going into the pulpit.

One parson tried this out with no great measure of success. Fishing around cautiously for some favorable reaction after the service, he timorously inquired of an old timer what he had thought of the message.

At the same time proclaiming proudly that until the moment of going into the pulpit he hadn't an earthly idea of what he was going to talk about. Then suddenly the Lord had hit him with a sermon. His ego was considerably deflated when the old timer looked quizzically at him and chuckled, "Too bad the Lord hadn't hit you a little harder than He did, parson."

There are certain sermons a preacher uses again and again. Special day discourses, Easter, Mother's Day, Christmas, these are perennial occasions. It is also the custom to make a notation on the manuscript the date preached, amount of stipend received; where, if one is a visiting guest minister. A colleague once remarked to me that one of his cracker jack sermons had netted him to date six hundred dollars and was as good for as much again.

It was this same preacher that one night I dropped in surreptitiously to listen to, when I was visiting in a strange city, and saw him listed in a newspaper as the distinguished guest minister, at a certain influential church. He was waxing forth with his customary fervor about the evils of alcohol when he made the delectable faux pas. He thumped the pulpit exclaiming vociferously, "I have seen the most deplorable results of chronic alcoholism in this city of Abbeyville."

The joke was that the city he was preaching in was not called Abbeyville. To those quick enough to discern the mistake it was apparent he was using an old stager. When I brought it to his attention after the service his face was a study in consternation.

"Did I really say that? I never noticed. I composed that sermon seven years ago when I was minister in Abbeyville, and there was a big drive on by the dry forces at that time. I wonder how many caught on to my slip tonight."

"Not too many," I smilingly assured him. "Most of them were dozing, probably dreaming of the alcoholic nightcap they were going to enjoy. But it would be a good idea the next time you preach that sermon to change the locale, just in case you might be preaching in a 'dry' area."

It would be unfortunate if churchgoers misunderstood several things about the preacher's barrel. It is not like the widow's cruse of oil; it cannot be everlastingly drawn upon as nourishment for his own mind, or the mind of others. There comes a time when the minister cringes over his earlier efforts at ser-

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monizing, when he cannot help but saying with St. Paul, "When I was a child, I thought as a child." With maturity comes enlightenment.

While in the earlier days of his pastorate he was complimented by people leaving the church who shook his hand warmly, saying, "You did well today, parson," he cannot help but feel now that allowance was made for age and inexperience. Not least of all perhaps the one thing that merited approval of the discourse was sincerity. People will forgive a preacher many things if only he is sincere.

As for the same sermons preached again on request strange things can happen. A year ago I preached a sermon. I was not particularly fussy about it, but one lady stayed behind to compliment me. She had derived such comfort and consolation from my message, she beamed. Also she implored me to preach it again sometime in order that others might benefit from my inspired thoughts as she had done that day.

A month ago I preached that same sermon, and that same lady was present. I put my best efforts into it while I watched the lady carefully. She coughed, stared at the windows, blew her nose, sighed, yawned, looked at her watch, shook it to see if it had stopped, even snatched forty winks. After the service, on my way to the door to greet the congregation on leaving, as I passed her pew I whispered for her to remain behind for a minute, that I wanted to speak to her.

It's queer how suspicious church folks get when you request to see them after the service.

They wonder if they have been discovered in a misdeed, or perhaps you might want them to do a piece of church work; invariably, the guard is up. I smiled at her pleasantly and merely inquired how she had liked the sermon. She grunted, shuffled her feet, and blinked owlily at me, as she tightened her lips.

"Do you really want the truth, Reverend?"

"Certainly."

"Well, I was never so bored in my life. You can do much better than that."

When I reminded her that she had raved over that same sermon just a year previously, and had even asked me to preach it again, she looked like I had accused her of being akin to the woman of Samaria. She would have liked to call me a liar, but left hurriedly without a word.

(please turn to page 62)

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Priming the Preacher's Pump

David A. MacLennan*



"What is the difference between a sermon, a lecture, an address and a meditation?" asked a thoughtful theological student recently. We had been discussing sermon structure, plans, outlines and what in certain industries would be called "components." This student had enjoyed a year at Boston University and while there had profited greatly by the unusually deep, searching pulpit ministry of Dean Howard Thurman. Dr. Thurman's meditations in chapel had deepened the student's own consecration to Christ and confirmed his choice of the parish ministry as his vocation. To answer the question we looked up the Oxford English Dictionary which in its so-called "shorter" edition consists of two massive volumes. Three meanings are given. (1) "The action, or an act, of meditating; serious and sustained reflection or mental contemplation." This kind of meditation engages the mind and imagination of statesmen in this twisted and explosive era, or so we devoutly hope. (2) "specifically in religious use: the continuous application of the mind to the contemplation of some religious truth, mystery, or subject of reverence, as a devotional exercise." Here the religious mystic, Christian or non-Christian, engages in what some manuals and spiritual directors describe as mental prayer. "I look at Him, He looks at me", said the French peasant in the story of the Curé d'Ars. This is prayer as communion, adoration, contemplation. It is one of the most difficult kinds of prayers for us who are affected greatly by our extraverted, jumpy, jerky western culture. It is to (3) that we direct our attention here: "A discourse, written or spoken, of a meditative character."

My fellow-student agreed that Christian preaching must include this third kind of meditation. Youth worship serv-

ices, or brief services of worship for folk of any age or all ages; Communion seasons,—these would seem to be among the most strongly indicated occasions for a meditation upon some facet of the Gospel. After our discussion I opened the recent book by Professor James T. Cleland, Dean of the Chapel and professor of preaching at Duke University Divinity School. It is entitled *Wherefore Art Thou Come?* (Abingdon Press \$2.50) and sub-titled "Meditations on the Lord's Supper." In his thoughtfully written and extensive discussion in the epilogue, this popular teacher and preacher defines meditation as "a form of address delivered at a service of corporate worship and marked by three characteristics." These he lists as (a) determined by specific events in the church year; (b) aimed at confirming and renewing Christian faith and devotion rather than in teaching some new truth, and (c) marked by greater brevity than even a contemporaneous "brief" sermon. Dr. Cleland's answer to the specific question is characteristic of this witty American Scot: "as long as a piece of string—that is, just long enough to do the job required of it . . . some eight to twelve minutes in duration." (pages 136, 138). Prof. Cleland is convinced that meditations should replace sermons not only in services of Holy Communion (it may be given then either before or after the actual administration and partaking), but on Watchnight, Christmas Day, Good Friday, Thanksgiving Day and Easter Sunday. Wisely our teacher insists that a meditation contain only one idea, and that it be delivered in a tone of dignified conversation. You may be helped by reading Dr. Cleland's meditations. There are eighteen in the book published by Abingdon Press, all of them suggestive. His illustration of his mother's reason for attending the Lord's Supper ("Our Lord asked his friends not to forget him. I am one of his

friends. I do not forget him.") is reminiscent of the story in one of Ian MacLaren's (John Watson's) stories where the tongue-tied young woman finally told the Elders who were examining her reasons for being admitted to the Table: "It was the last thing he 'askit' of his friends."

• • •

Sermon Seeds

1. *When Silence Is Eloquent.* As June comes on with its birdsong and whispering foliage, we are also conscious of the silent ways in which living things grow up through soil and from shrubs and trees. If you have not preached recently on the sacrament of silence, you might turn to a familiar source of sermon ideas, the *Interpreter's Bible*. True, there are famous sermons by Leslie D. Weatherhead, and George A. Buttrick ("The Sound of Silence"), but in volumes 7 and 8 of this famous commentary, the treatment of certain verses in the Gospels provide suggestions for a sermon. Consider (1) When Herod "questioned him at some length" (Luke 23:9) "But he made no answer." What could Jesus say to "that fox" that would reach him, change him, or even shake him? The late great Scottish preacher, Dr. A. J. Gossip, who did the exposition refers to Isaiah 53:7 and says of this response of silence by Jesus, "In this instance the silence of suffering love becomes a judicial silence."

Is it the silence Christians should maintain when we cannot "speak the same language" with those who are completely "sub-Christian" or "anti-Christian" or unreasonable? Is it then that the Spirit inspires us to "speak" through the word of our life?

(2) There is the silence Jesus maintained when he was accused falsely. Matthew 27:12-14 "But when he was accused by the chief priests and elders, he made no answer. Then Pilate said to him, 'Do you not hear many things they

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testify against you?' But he gave him no answer, not even to a single charge; so that the governor wondered greatly." A story from a British army general in World War II reports his conversation with the then prime minister of Britain. Summoned to the government head's office he was relieved of his command. Recounting the experience later he said, "There was nothing more to be said and I said nothing." Is this the silence of resignation, of acceptance of the inevitable, of quiet protest against injustice or unfairness? Can you think of a contemporary illustration of how silence, even of non-resistance, can be not only eloquent but powerful enough to topple an ancient, deeply entrenched system off its foundation?

(3) There is the silence of God's presence. Recall 1 Kings 19:12—"and after the earthquake a fire, but the Lord was not in the fire; and after the fire a still small voice." You will recall also the permissible translation of the last four words of that sentence: "a voice of gentle stillness." Here Buttrick's sermon (is it in the anthology edited by Andrew W. Blackwood, *The Protestant Pulpit*?) will furnish insight and possibly an illustration. President-emeritus Wilbour Eddy Saunders of Colgate Rochester Divinity School in one of his last chapel talks before retirement this year recalled a fellow-student at Cambridge University who declared that the most significant lines in any poem in our language occur in Whitier's familiar hymn, "Dear Lord and Father of mankind." The lines are,

"... the silence of Eternity
Interpreted by Love."

Can you take the sermon idea from here, "exegete" the passages and make the truth walk down the aisle into the pew and hearts of your people? There is another haunting verse in the book of the Revelation, chapter 8, verse 1. Here is the translation as given in the recently published *The New English Bible* (Oxford University Press, Cambridge University Press, 1961): "Now when the Lamb broke the seventh seal, there was silence in heaven for what seemed half an hour." Exegesis will help but imagination will help even more to let that word bring a word of God to heads and hearts bombarded by unlimited decibels of sound in 1961!

II. *Rascality: Case for the Defence.*
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story is that Jesus, the Lord of life, the supreme teacher of ethics, should applaud a double-crossing rogue! In your study of the parable you will realize that Luke appears to have attacked notes for three possible sermons on this story. The main thrust, according to the best of our New Testament scholars (J. Jeremias, C. H. Dodd, A.M. Hunter, to mention only three, all of whom are on the other side of the Atlantic) is this: Jesus is praising the resourcefulness of the dishonest estate manager. It is a parable, not an allegory. Therefore we are not warranted in assuming that the "lord" or "master" is God or Christ, or that Jesus is condoning and even praising the owner or the steward. What he is doing is praising the steward's shrewdness, his resourcefulness. He is saying, "Oh, that my followers were as practical and as prudent in God's affairs as these worldly pagans are in their business!" If only Christians in our churches today were as keen on their faith and service as businessmen, industrialists are in their affairs! Look up Jesus' saying in Matthew 10:16, where Jesus sent his disciples out on mission "as sheep among wolves, to be as wise as serpents and as harmless as doves." A sermon on this parable might well shake the complacent churchgoer, the overly conservative churchmember. In the kind of resourcefulness Jesus praised there must be these three characteristics: (1) farsightedness. The estate manager really planned for a future in which he had no job, a bad record, and an uncertain prospect. Do we Christians plan ahead, for our church, our mission? (2) The dishonest manager used imagination. Imagination may be devilish or productive of great good. What about its use in modern business, for example in advertising? Can we not learn from the so-called "worldling"? What about our "packaging" (!)?, our presentation of what the church and Gospel have to offer modern people? (3) Determined persistence in the face of adversity and apparent failure marked this rascal of long ago. Says a billboard "Outdoor Advertising is Persistent". Are Christians? Yet we are to placard, to publish, to proclaim God's glorious Good News, and make people want it. Among numerous books where such a sermon may find enrichment are those of Hillyer Straton, Bishop Gerald Kennedy, Ronald S. Wallace, J. Jeremias—all of them on the parables of the gospels.

III. *Why Jesus?* Text from Matthew 7:28, 29 (*The New English Bible*)—

"When Jesus had finished this discourse (the sermon on the mount), the people were astounded at his teaching; unlike their own teachers he taught with a note of authority." Not long ago in a religion and life week at a fine womens college in the southwest I had an intelligent, personable girl "counsel" with me. She came from a Christian home. Bluntly she stated her problem. "I believe in God, and in the good life, but why Jesus? I cannot see why I need him for faith, or what right he has to exercise any imagined or real authority over me." What is the authority of Jesus? George Buttrick has the skeleton of a sermon in the *Interpreter's Bible* (Volume 7, pp 335, 336). You can use his points without plagiarism, particular if you give credit however briefly. "A brother preacher has said", "Dr. George Buttrick has written that the authority of Jesus is four-fold. Let us look at this claim", etc. Here are the four claims: (1) He spoke like a king, but a king without a kingdom they could see, and without credentials. What was the secret of his authority? "He had the authority of silence." Scribes babbled. He meditated in silence on the wisdom of his forerunners until he made it his own, and added something new to it. (2) He had the authority of love. Why did children love to play with him? Why did he have compassion on the multitudes? Why did common folk hear him gladly? Why did he go to Calvary? (3) Christ had the authority of life. "Not as the scribes." Said one of a brother-minister, explaining his success: "There are twenty years of holy life behind every sermon." (4) Christ had authority from God. Deeper than his human personality lay the spring of his life, his truth, his power. (5) Yet with all this authority Jesus failed. He was crucified. His life and teaching needed his death and resurrection to probe into mind and conscience and life and liberate human beings from ignorance, fear, sin, death. All power is now given to him. He reigns, even 'though not in every life and nation. "He must reign."

IV. *Oasis in the Desert.* Text—Jeremiah 31:2—"The people . . . found grace in the wilderness." If you have visited the middle East you have been impressed by the proximity of the desert or wilderness to green patches of land, villages and cities. If you know southern California you must also have been impressed and even fascinated by the way man's ingenuity used in irrigation projects can transform the desert into farms and gardens.

But always the desert is near. In life our journey takes us through arid, barren patches, sometimes over what seem interminably long stretches of wilderness. It is the assurance of the biblical faith that God provides grace in the wilderness. He gives us oases in the desert. The Rev. George B. Duncan, an imaginative and effective Christian preacher serving through the Church of Scotland writes that this memorable text in Jeremiah speaks of (1) desolate place, a place of dreariness, a place of death, a place of danger. It also was (2) A path that was dreaded. Why? Because (a) of the loneliness of the way. (b) the hardness of the way. (c) the emptiness of the way. But if this were all, the text would offer little to fortify and encourage us. Therefore, it is not only a desolate place and a place that was dreaded, but it was (3) A provision that was discovered. "The people found grace in the wilderness." Mr. Duncan is sure that there are three things to be found in God's word to be associated with the wilderness. These are (a) a daily provision. Remember the manna in the wilderness? (b) the divine presence. See Exodus 13:18, 21. and (c) the definite purpose. See the story in Acts 1 where the angel gives Philip a commission to go south through desert land. "What God's purpose is for you and me in the wilderness I cannot begin to say; but this I do know, there is a purpose, which if hidden to us at the moment is clear to the mind of God, and for which one day we shall thank God as we find ourselves in the number of people who 'found grace in the wilderness.'"

It seems highly probable that you will find in this brother minister's outline a suggestive plan for a helpful word of God to transmit to people who often find themselves as in a desert with little grace, human or divine, visible.

Parson's Book- of-the-Month

The Treasury of Family Fun by Nancy Cleaver. Fleming H. Revell Co., Westwood, N. J. pp. 434. \$4.95. Adjectives favored by enthusiastic blurb writers are in order in describing this book: sparkling, refreshing, attractively arranged, comprehensive, clear, useful. Knowing the danger of wallowing in purple praise, I asked a judicious director of Christian education to appraise this book by the gifted wife of a United Church of Canada minister (The Rev. Arnold Mathews of Winnipeg, Mani-

toba). Here is what Miss Jean McDougall jotted down after spending several hours going through this unusually interesting compilation of "indoor and outdoor activities, ideas and projects for every month of the year":

"Fine Christian philosophy of family relationships interspersed with many practical and original suggestions. Readable all the way through, as parents and others working with children will find. Might be previewed in church parents' groups. New ideas are here, eg. 'how about Grandparents' Day?' Practical: pamphlets and books suggested throughout the script and at the end. In form it is clear; eye-catching titles, eg. 'May I bake?' Especially good are brief and practical suggestions such as 'grace before meals' (page 81), 'Ways to interest your children in the Bible. (page 245). I like the book very much and noted some good resources for our television program for little children and their mothers. May I borrow it back?'"

If that appraisal doesn't make you want to buy this book, and have it bought for your church library, I give up!

Of making many books to instruct those about to be married or those who are bogged down in a failing marriage, there is no end. Among the best is the one published by Prentice-Hall Inc., Englewood Cliffs, N. J. last November (1960). Entitled *Premarital Counseling: A Manual for Ministers* it is by the Rev. J. Kenneth Morris. While high in price (due doubtless to limited sales appeal because it is aimed at us)—\$5.25, it is worth it. We may have many books about marriage on our shelves, and use some of them to follow up such counseling as may do with engaged couples. I acknowledge my debt to such writers as Van de Velde, Butterfield, the Duvalls, Leland Foster Wood, to mention a few. But here is a book for clergymen which is equivalent to a semester course on the subject. Written clearly, sympathetically, and with an obvious fund of knowledge and experience to draw upon, this book introduces the reader to the need, and to the methods of meeting it. The analyses of interviews, the discussion of personality needs, difficult areas of adjustment, sex instruction for marriage, are done with integrity, clarity and Christian wisdom. In addition there are useful appendices containing statements by representative denominations, and a marriage information form which many pastors will use

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to copy and use. Dr. Morris has done us all a service in providing a book which lives up to the claim on the jacket: "A psychologically and theologically oriented guide to Christian marriage."

Quotable Quotes

Beget in us a thirst for thy presence. Kindle in us the impulse to pray. Tear out our pride; rip away our fear; and persuade us to kneel in our need that we may rise in thy strength.

In this nation grant that we may show our love for thee by working loyally toward justice in every touch of man upon his fellow man.

In this church grant that we may willingly become a part of that body wherein again the Lord is made flesh and dwells on the earth.—Roy Pearson in *Hear our Prayer*, page 60.

On one occasion, when a preacher was marrying a young couple, he put the usual question: "Wilt thou have this man to be thy wedded husband, to live together after God's ordinance in the holy estate of matrimony?" The answer was not the usual shy, soft "I will", but a firm, clear reply: "Yes sir, that's what I came here for." I like that spirit and I wish we might have it when we come to the communion table. Will you accept this gift? Yes, we will accept it with humble thanksgiving, for we came here knowing something of its priceless wonder.—Bishop Gerald Kennedy in *Communion Messages* edited by Mead, page 75.

All nations are "under God" whether they acknowledge it or not. We are either under the sword of His judgment or under the canopy of His grace. The prayer of George Whitfield could well be ours: "Lord, when Thou seest me in danger of nestling, put a thorn in my nest to prevent me."—D. Reginald Thomas in *Love So Amazing*, page 72.

Auden goes on to conclude; "But for our time the distance of God may be something he wishes us to learn." What I wish to put into your minds, that it may stay there through the years, is this: whereas a near, friendly God may give you comfort and help when you need it, the God of the cosmos and the universe who is not like you, brief in time and years; not like you, subject to sin and evil and mistake, but everlastingly good and eternal, gives you a home, and the security that only a home can give. The very fact that he is so far from you

means that he is able to surround you and your life, and that you—your birth, your life, your death—are cradled as it were, in the reality of God whom no man can completely understand or comprehend, but in whom he can put his trust."—Theodore Parker Ferris, in *The New Life*, page 130.

O Lord, who hast taught us that the love of money is the root of all evil, teach us to care for what money can buy—not security but opportunity, not withdrawal from the world but a fuller participation within it, not prestige but use. Help us to handle all the goods of life in the same spirit as thy Son, who, out of his poverty made many rich.—*Acts of Worship* by W. B. J. Martin, page 187.

Teach us, good Lord, in our days of rest, to put our worship and prayer first, and may we never let the services of the church be crowded out of our lives. Keep before us the vision of Thy dear Son, Jesus Christ, who in His boyhood days worshiped with His family, and may that vision inspire us and all men to unite as members of the Church Universal in witness, in worship and in love; through Jesus Christ our Lord. Amen.—*Prayers for the Family* by Josephine and Christopher Bunch, pages 49, 50.

• • •

Jest for the Parson

"Some years ago," wrote Dean Roy Pearson in his introduction to *Hear our Prayer*, "I read about a tall and talented gentleman who suddenly appeared in a little western town to prepare for the coming of a circus. He got the Boy Scouts to sponsor the affair. The local hotel saved twenty rooms for circus officials. A grocery store ordered a hundred pounds of frankfurters. The Coca Cola Company delivered dozens of cases of its product. A truckload of hay was dumped on the green to feed the elephants. The tall and talented gentleman himself sold two hundred and fifty dollars worth of advertising for the circus program, and while he was working at it, the hotel donated his room, a restaurant supplied his board, and two doctors who treated him got free passes to the show as their fees for their services. Then the man left town. But the circus never came, and the grocer with the hundred pound of frankfurters voiced the town's opinion. "That guy sure could talk!" he said."

• • •

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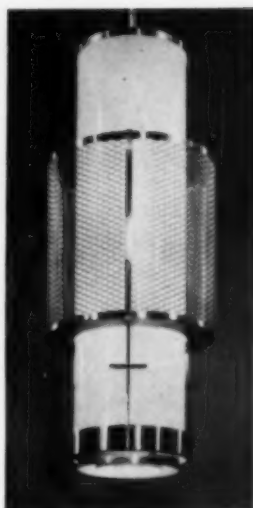
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NEW BOOKS

THEOLOGY

JAPANESE CONTRIBUTIONS TO CHRISTIAN THEOLOGY, by Carl Michalson. The Westminster Press. 192 pages. \$3.95.

Here is a book which should be of real help in developing a truly ecumenical viewpoint on theology. It must be admitted that up until now systematic interpretation of Christian truth and thought has been almost completely dominated by Western theologians and traditions. If the younger churches are to enter into heritage as full members of the world church, they must come bearing their own gifts of understanding and insight. Dr. Michalson gives strong support to the possibility that when this happens Japanese scholars will be far in the van.

The author is professor of systematic theology at Drew Seminary, and his experience in Japan is limited to a year's lectureship in two of her great schools, Tokyo Union Theological Seminary and Aoyama Gakuin University. While there he used a method of study which might well be used in other lands. He had Japanese professors and students who were skilled in English read to him from the significant writings of Japanese scholars.

There are four major strands of Japanese Christian thought. The first is what the author calls "The Theology of Biblical Interpretation." Two names represent this school. Perhaps the most significant permanently is Zenda Watanabe, theologian of the Kyodan (United Church of Christ in Japan), whose theological interpretation of the Bible is based on thoroughly modern methods of biblical study. Also representative of this approach is Kanzo Uchimura, founder of the Mukyokai movement. This movement is completely outside of the church. Its name literally means "Non-Church." It denies rootage in the Reformation and claims fellowship in Bible study only.

Two other strands are referred to as "Theology of Christian Existence" and "Theology of the Time of Love." Both are rather uniquely Japanese and penetratingly Christian.

The closing chapter, on "The Maturity of Japanese Theology," studies such things as nihilism, aesthetic detachment, and the samurai tradition as influences on Japanese Christian thought. The study of how such influences color Christian thinking and traditions may help us to see how our thought and traditions have been colored by our culture and history. It may well be, as the author suggests, that Japanese theologians will help build the ultimate bridge which will close the gap from Jerusalem, Rome, Wittenberg, and Geneva to Tokyo and other parts of the "younger" Christian world.

C.M.D.
RELIGION IN THE OLD TESTAMENT, by Robert H. Pfeiffer. Harper & Brothers. 276 pages. \$6.00.

This book, edited from an unburnished manuscript left by the late professor of Hebrew at Harvard, is a naturalistic account of the religious life described in the Old Testament. More accurately, perhaps, it is an account which presupposes that the critical reconstruction of the Old Testament, in a rather radical form, is entitled to unquestion-

ing acceptance, and this reconstruction is taken as the basis for the study. Thus the stories of the patriarchs are brushed aside as completely unhistorical. Moses is the founder of Israel and of Israelitic religion, although many of the things reported concerning him reveal "a dogmatic disregard of the sad facts or reality." The prophets, maintains the author, were "preaching a new religion," although he concedes that they were wholly unaware of this and "were convinced that they were simply purifying the existing faith and worship by eliminating Canaanite and other abuses and by returning to the unadulterated beliefs and practices of the time of Moses." The question arises whether it might not be that their judgment was sounder than that of an armchair critic 2600 years later. Inevitably one's evaluation of this book will depend upon whether or not he is willing to accept the author's iconoclastic approach.

The volume does reveal the detailed attention that the author paid to the Old Testament text, and it contains a great number of interesting and helpful insights.

Included in this book is a comprehensive bibliography of Dr. Pfeiffer's books, articles, and reviews.

J.S.

THE CHURCH

NEW LIFE IN THE CHURCH, by Robert A. Raines. Harper & Brothers. 155 pages. \$3.00.

GOD'S MISSION—AND OURS, by Eugene L. Smith. Abingdon Press. 169 pages. \$3.25.

There are several indications that many American churchmen believe there is a pressing need for the church to examine itself, its purpose, and methods of implementing that purpose. One evidence of this growing concern is the flow of books that are addressed to this subject. These two are welcome additions to the growing list. Written by Methodist clergymen and published only a few weeks apart, they emphasize many of the same concerns. Both authors believe that many of the problems of today's church can be solved from an increased reliance on the Holy Spirit. Both speak from what might be described as a post-liberal theological perspective. Both believe that the church's primary purpose is mission, not the perpetuation of an institution. Both emphasize the need for a new vitality in the church. Both believe the outreach of the church is determined by the depth of belief in the church's members.

Despite these similarities the two books are quite different in subject matter. Dr. Smith, who is general secretary of the Division of World Missions of The Methodist Church, looks at the total Christian world mission and concludes that the life of the church rests on a vital concern for missions. The evidence for this theory is supplied by his discussion of the challenge of Islam to Christianity in the seventh century—and the challenge of Communism in the twentieth century. This is clearly the major contribution of the book, and this one chapter is worth the price of the book. By comparison the balance of the volume is trite and pedantic. Too many themes, which have re-

ceived better treatment elsewhere, are covered too hurriedly.

By contrast, Robert Raines, pastor of a Methodist church in suburban Cleveland, Ohio, concentrates on the concept of mission as it has developed in one suburban congregation.

The author spends the first half of the book pointing out that Americans today lack a defined purpose—thus setting the stage for his dramatic story of how *koinonia* groups resulted in new life for one local church. Quite simply the author suggests that the basic purpose of the church today is to convert nominal Christians (and others) into apostles of Christ. The best way to accomplish this is through Bible-studying fellowship groups. Mr. Raines supports this assertion by a review of the success of these *koinonia* groups in his church.

This is a tremendous and thrilling story, overflowing with vitality and urgency. It reads like a letter from a Christian church seeking to bring all of the world under the discipline of discipleship.

The implications of this "experiment" also are most interesting. The concept of such fellowship groups within a local church has been attacked because it does not conform to current Protestant practices (although it certainly is in the tradition of John Wesley!) and may result in a church within a church, or in two levels of church membership. There may well be churches in which this idea would prove unworkable. It would require some radical changes in intradenominational relationships. It might revolutionize our current concepts of the size and nature of the physical plant needed by a local congregation. On the other hand, widespread adoption of *koinonia* groups in local churches might provide the heaven necessary for achieving a new life in the church. This persuasive account of the experience in one congregation is offered as an answer to those who question whether the church can renew itself from within.

L.E.S.

JESUS

JESUS OF NAZARETH, by Gunther Bornkamm. Harper & Brothers. 239 pages. \$4.00.

This book, by the professor of New Testament at the University of Heidelberg, Germany, has been acclaimed in this country by leading American scholars as "much the best presentation of Jesus that we have," "the new quest for the historical Jesus," and "an event in the intellectual history of our time." Competent scholars for some time have known that the nature of the sources does not permit us to paint a biographical picture of the life of Jesus against a background of the history of his people and his age. The Gospels are not lives of Jesus, but simply memoirs. We do not know enough about the historical Jesus to write a life of Jesus. Paul and the authors of other New Testament writings apparently knew extremely little of the detail which is known to us from the Gospels.

We know much more about the teaching of Jesus than we know about the biography of Jesus. This volume is largely concerned with the teaching of Jesus as it

centers around the kingdom of God. The character of the Jesus who emerges from this type of approach is most interesting. The chapter on the Messianic question is stimulating and authoritative. There are interesting appendices on an "Introduction to the History and Sources of the Synoptic Gospels," "The History of the Exposition of the Sermon on the Mount," and "The Messianic Titles in Jesus' References to Himself."

H.W.H.

THE BEYOND

A LIFE AFTER DEATH, by S. Ralph Harlow. Doubleday & Company, Inc. 264 pages. \$3.95.

This volume, we think, gives in an orderly way outstanding experiences of mediums and individuals during the past generation. It is personal rather than exhaustive. The author, a Congregational minister, served for many years as the professor of Bible in Smith College, Northampton, Massachusetts. During this period he traveled much and observed well.

The story as given in this volume really starts with experiences in his own home. His younger sister, Anna, was definitely psychic. The family both saw and heard revelations which could only be explained by spirit communication. After Anna's death the entire family had manifestations of her presence.

But Dr. Harlow's book does not stop with the family's experience. He was present at many of the now famous seances by the medium Margery in Boston. He gives a chapter to the mysterious Patience Worth who sent so many messages from the spirit world through Mrs. Pearl Curran of St. Louis. He traveled to Richmond, Virginia, to study the case of the famous talking

horse. He has a chapter on the spiritual values in dreams. Another chapter deals with telepathy. One of the most interesting chapters gives the astounding story of the Shanti Devi case, which seems to verify the truth of reincarnation. In one of his classes in a Methodist college in Lucknow, India, he picked up the testimony of one whose living mother knew Shanti in her former life.

The book is illuminating and well written for the average reader. The professor, in this instance, uses the language of the people. From its pages the reader will be able, in a couple of hours, to learn of the outstanding instances of spirit manifestation and to understand the premises upon which the students of this fascinating subject premise their claims.

W.H.L.

BIBLE HISTORY

BIBLICAL TEXTS by Paul W. Nesper (revised edition) The Wartburg Press. 442 pages. \$3.95.

Since I missed this book in its first edition, I'm glad to have opportunity to call this new appearance to the attention of others who may likewise have failed to acquire a most useful tool. Many a hard pressed preacher will bear witness that this volume demands a place on his most-easily reached shelf.

It will not do his work for him. It contains no pre-tested (though sometimes still indigestible) outlines or sermon summaries that the proverbial

"busy pastor" can "easily adapt" to his own pulpit needs.

What Dr. Nesper does is to offer extensive lists of Biblical texts (quoted in full) that can appropriately be used for special occasions (including 8 categories of deaths and an equal number of dedications) and special days. As would be expected from one who stands in the tradition of a liturgical church, he offers a wide choice of texts on the days and seasons of the historic Church Year. In addition, he lists 14 different Pericopes, i.e., Scripture selections for the same calendar. Several of the latter I had not previously seen in an American book.

To sum up: This is accurately described as "Practical Theology." You will find it that.

J.S.

BETWEEN THE TESTAMENTS, by D. S. Russell. The Muhlenberg Press, 176 pages. \$2.50.

This import from Britain will not appeal to the general reader, but rather to those having a special concern about the background of the New Testament. Its author is a Scotch Baptist, who serves as Professor of Old Testament at Leeds.



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He does not seek to outline the history of the period "between the Testaments," but attempts rather to focus upon certain doctrinal developments that occurred during this time. As a result, those who seek information that will enable them to understand the strange company known as "the apocalypics" and the background of such significant ideas as "son of man," "messiah," and the resurrection, will find scholarly, though mostly unexciting material in these pages.

The jacket suggests that the Dead Sea Scrolls have cast much light on the period. This is doubtless true, but they do not seem to have affected this book materially. J.S.

GENERAL

CHANGE YOUR THOUGHTS AND ALTER YOUR LIFE, by Oneta Wakeford. T.S. Denison & Company. 166 pages. \$3.50.

The main point of this book is that success and prosperity can be obtained through positive thinking and intelligent acting. A person may help himself reach these goals through the use of several techniques or "props" that are described in some fourteen chapters. He will find instruction and illustration in the following areas: faith, action, creativity, energy, love, peace-of-mind, zest, and many others.

This book is based on the belief that our world is a mental world. All outer

circumstances and conditions are the result of inner thoughts and convictions. Those things which are unpleasant at home, on the job, or with the body can be changed through proper use of the inner mind. Some of these concepts may appear foreign to the reader who is used to thinking of "God" and "faith" in the traditional Christian frame of reference. As an example, some may find it difficult to accept the proposition that God and man are inseparable and that any man who believes in himself believes in God. Another example is found in this whole matter of faith, which is regarded as the master key in this philosophy. Faith is defined as, "the expectancy of good, of having hope, of meeting our problems positively."

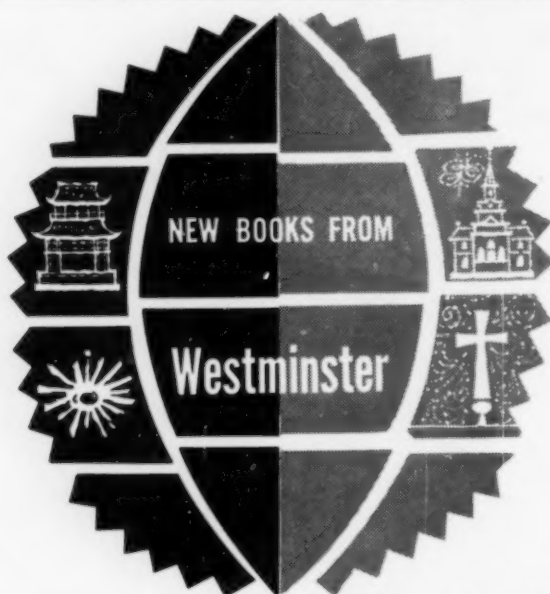
Mrs. Oneta Wakeford is a free-lance writer and has had an interest for several years in the power of mind and the ability of every person to apply positive mind power for a happier, healthier life. A.J.H.

CHRISTIAN HISTORY OF THE CONSTITUTION, compiled by Verna M. Hall. American Christian Constitution Press. 481 pages. \$7.50.

This is a beautiful book and an exciting anthology of writings that made America. There may be, quite probably, some reservations regarding the too-easy use of "Christian" in its pages, but essentially one can scarcely doubt the central thrust of the book: the Rooseveltian revolution of the 1930's has left us with a far different nation than that conceived by our national ancestors. Whether this is good and inevitable or not, each must decide for himself. But at least we owe it to our forebears that we give thoughtful attention to their beliefs. After all, we have this nation only because they did have them!

The intellectual ancestors of the American Revolution are given generous space: John Locke, Algernon Sydney, Montesque, and Blackstone. The early Colonial period is represented by such oft-quoted but seldom available documents as William Bradford's "History of Plimoth Plantation", the Connecticut Constitution, the Massachusetts "Body of Liberties", and numerous "political sermons" preached in the days of the Revolution. In addition there are extended citations from historians of the nineteenth century, whose books are now unavailable to most Americans.

Two succeeding volumes are promised. The next will continue the development through the Articles of Con-



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federation, in addition to contrasting the American and French Revolutions. The last volume is to show how self-government was wrought out at the Constitutional Convention and in the ultimate adoption of that durable document by the several states.

Only a few will read this book "from cover to cover". A better way would be to select from the table of contents a portion of such length that it can be read in the time that is currently available. But however it is read, it will create more thoughtful and more loyal citizens.

J.S.

HOW TO GET ALONG WITH PEOPLE IN THE CHURCH, by A. Donald Bell. Zondervan Publishing House, 159 pages. \$2.50.

This book is definitely to be classified as "practical theology". It is a "how to do it" book for the church worker, whoever he may be, who wants to develop and improve the fine art of winning the enthusiastic cooperation of others. It draws, as the author says, upon the example of Jesus, the principles of applied psychology and the psychology of salesmanship. George W. Crane and Dale Carnegie are notably influential.

Chapter headings indicate the scope of this volume: The role of Leader, How to understand people, Some indirect methods of leading, Some direct approaches, Working with people in groups, Reaching the hard to reach, and When techniques fail.

This is a book that will not gather dust on the shelves of your church's library—nor should it.

J.S.

THE NEED TO BELIEVE by Murdo Ewen Macdonald. Scribners. 128 pp. \$2.95.

To meet the challenges of this age deriving from its anxieties, the impact of science, psychology, secularism, and the cultural isolation of religion, this author believes that a clear understanding of the basic tenets of Christian faith is of primary importance. These have to do with Man, the Church, God, Christ and relevant matters. But inherent in the Divine-human encounter is the further fact that a Christian must be more than a believer—he must also be an evangelist. There is, what the author terms, a "demand for a verdict," i.e. there must be commitment to a Person, Who is a Living Lord, Truth incarnate, invincible, and inescapable! He proposes

that this commitment shall be expressed through the Church and through it we may be related to "the Power that governs the universe itself." Dr. Macdonald writes with concise clarity, yet at times one wishes some of his insights might have been developed at greater by-and-for the people. Thus the AAA, the Agricultural program, is substantially a carbon-copy of the Russian *colchase*. A man may be deprived of his property for failing to please the masters of this government-plan. And there are other areas, equally evil. Labor unions—in revolution against human and property-rights—have established

themselves above the law. Government, i.e.—has separated itself from controls and has become a devouring fire.

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J.F.C.G.

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Insurance Coverage On Discontinuance Of Services

Arthur L. H. Street*

A church building was insured against loss by fire. When it was destroyed, religious services in the structure had been abandoned in contemplation of the transfer of the property to the city. But the trustees retained temporary possession pending the transfer, and were using the building for church purposes other than religious services. The policies specified that they should become void on the building's being "abandoned for church purposes." Was the insurance void?

No, decided the Minnesota Supreme Court in the case of Board of Trustees of First Congregational Church of Austin vs. Cream City Mutual Insurance Company, et al., 96 N.W. 2d 690. There were six policies issued by different companies.

The insurance clause involved read:

This policy continues in full force and effect during such times as the church is not actually in session and during such times as the church may be closed for temporary periods, provided that, if

*Lawyer, Gulfport, Mississippi.

this form is attached to a fire policy and the building is abandoned for church purposes for an indefinite period without written permission hereon, then this policy shall be void.

The church had been sold to the city of Austin on a contract which was to remain executory until June 1, 1956. The plaintiffs reserved the right to possession until that date. On the date of the fire the unpaid balance on the contract for deed was \$75,000.

Here is the court's summary of its conclusions:

The insurance companies' first contention is that they are not liable because the church building was "abandoned for church purposes" within the meaning of the endorsement on the policies. On February 26, 1956, approximately six weeks before the fire, the members of the congregation removed their religious services from the building in question to a new church building. They never returned for services in the old building. Also, much of the fur-

NEW CHURCH FURNITURE MANUFACTURERS ASSOCIATION



Founding Fathers of the new Church Furniture Manufacturers Association, recently formed as a division of the National Association of Furniture Manufacturers, included these executives from 17 industry firms. At the podium is Jesse E. Eschbach, Endicott Church Furniture Co., Warsaw, Ind., named first president of the new group. Seated at extreme right is John M. Snow, NAFM executive vice president, CFMA's new secretary-treasurer; on his left is E. W. Walker, Southern Desk Co., Hickory, N. C., CFMA's vice president. Seated, left of the podium are directors, E. W. Tuhtar, Ossit Church Furniture Co., Inc.; T. G. Griffin, S-K Church Furniture Co., Jacksonville, Texas, and Claude H. Turney, Turney Wood Products, Inc., Harrison, Ark.; Other firms represented in the photo are: Budde & Weis, Carricker Church Furniture Co., Central Mfg. Co., Gunder Church Furniture, Page Church Furniture Co., Raton Mfg. Co., Riecke Cabinet Works, Inc., R. F. Ray & Sons Church Furniture Mfg. Co., Winebarger Corp., Cathedral Craftsman Co., Josephinum Church Furniture Co., and Winterich's.

nishings of the old church, including the organ, pews, and sanctuary carpeting, had been removed by the time of the fire. Other facts which the defendants cite as evidence of "abandonment" include: The drinking fountain had been disconnected, lavatory fixtures and the tower bell removed, gas and telephone disconnected, and mail deliveries discontinued. Also, there were piles of discarded drawings on the floor in the Sunday school room; broken chairs and split frames from blackboards were piled in the basement; and a number of wrappings and boxes were stacked in the former sanctuary. On the other hand, the church building had been the scene of some activity. The pastor, Sunday school superintendent, and trustees had occasion to visit and make use of the building; a part of the religious and music libraries remained; and the pastor and music director occasionally made reference to these collections; light service was continued; and groups of parishioners had used the building for a rummage sale during three days in March and for packing missionary boxes.

We think the record supports the findings of the trial court that the church building had not been abandoned for church purposes.***

Although religious services were no longer held in the church building, there was still some activity, as related above. It is our view that, although the building was not being used for the purpose of conducting religious rites as such, the use of the property was nevertheless for "church purposes" as that term is used in the policies.

The phrase "abandoned for church purposes" is not defined in the policies, and under our accepted rules of construction we must resolve any reasonable doubt as to the meaning of language in an insurance policy in favor of the insured. It cannot be denied that at and prior to the time of the fire the building was being made use of by the plaintiffs. If the insurance companies desired to limit the coverage to those periods during and between which the building was being used for performance of religious services, as distinguished from the broader term "church purposes," it would have been a simple matter for them to so provide by appropriate and definite language in their policies.

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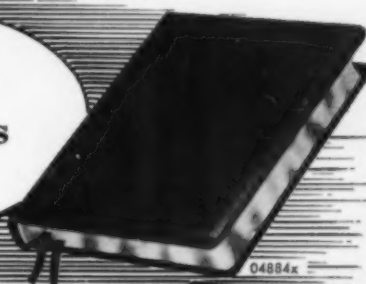
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A way his problems he might solve.
But wise is he who never lets
His Bible gather dust, but to
Prevent the obstacles of life,
With all its snarls and traps of sin,
He reads it daily, keeping thus
His road of life both smooth and clean,
As all who daily read it can.

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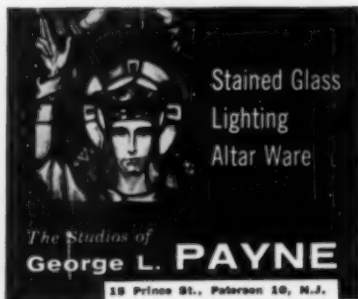
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Ministers' Vacation Exchange



The next issue of *Church Management*, that for June, will be the last one to carry this department for 1961. The columns in this issue would indicate that the popularity which greeted its inception years ago continues. If you have an exchange in mind but have not sent it in as yet, you will have to hurry.

The method is very simple so far as subscribers are concerned. Simply tell what you have to offer and the location you would like in return. Space is limited, so brevity is appreciated. There is no charge for insertions made by subscribers. Nonsubscribers will be charged ten cents per word.

Deadline for June copy will be April 25th.

California

National City, California. First Congregational Church. Minister wishes to exchange pulpit and/or parsonage for three or four weeks in July in or near Philadelphia. We have two boys who will accompany us on vacation. Our church of 300 members has two services, and has a beautiful new manse. Twenty minutes from downtown San Diego, thirty minutes from Pacific Ocean beaches.

Raymond Keeble, 835 East Sixteenth Street, National City, California.

Connecticut

Hartford, Connecticut. American Baptist Church. Minister with wife and four children would like an exchange in upper New England, a Maritime province or Upper Michigan, for month of August. One service, honorarium, and eight room parsonage.

Hal M. Helms, 592 Broadview Terrace, Hartford 10, Connecticut.

Illinois

Newton, Illinois. Presbyterian, former Canadian, will supply or exchange pulpit (parsonage not needed, have trailer) for three or four weeks during July or

August with minister of congenial denomination—near lake. Seven room parsonage available. New swimming pool in town. One service, 10:30 A.M., honorarium \$25.00 per. Location: East central Illinois.

Andrew McMullen, 227 South Van Buren, Newton, Illinois.

Morrison. First Methodist Church. Will exchange pulpit and parsonage for three or four weeks in July or August. We have two girls who will accompany us; one 13, one 16. Our church of 700 members has two services—one at 9:00 A.M. and one at 11:00 A.M. We have a beautiful manse, three bedroom ranch type. We are 130 miles from loop of Chicago, and 11 miles from the Mississippi River. We are in a beautiful setting of Rock River Valley. Would prefer Colorado or West or the North. David Fouts, 200 West Lincolnway, Morrison, Illinois.

Maryland

Snow Hill, Maryland. Methodist. Will exchange during August or part of July and August anywhere in United States or Canada. County seat town of 2,600 between Chesapeake Bay and ocean. Modern Brick home. Near Baltimore, Washington, Philadelphia and Tidewater, Virginia.

H. B. Flater, Snow Hill, Maryland.

Michigan

Detroit, Michigan. Presbyterian. Will supply and exchange manse for four weeks during July-August with minister near a national park in the New Mexico-Arizona area. Four children (12, 10, 5, 2). Pleasant suburban four-bedroom house (modern and automatic conveniences) with quick access to all Detroit tourist attractions and Canada across the river. Enjoyed previous exchanges. Chenoweth J. Watson, 65 East Columbia, Detroit 1, Michigan.



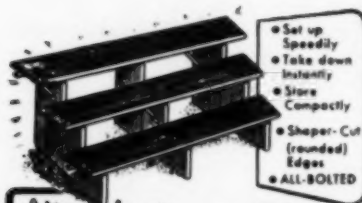
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Ardo A. Carmitchel, Box 158, White Pine, Michigan.

Ann Arbor. Former Methodist Minister with country home near Ann Arbor; only twenty-five miles from Detroit and Windsor, Canada. Complete with large swimming pool; will rent to ministerial family for three weeks in July or August for \$25.00 per week. Bedroom space for 5 or 6 people.

Loren W. Campbell, 8175 Ford Road, Ypsilanti, Michigan.

Grand Rapids, Michigan. Plymouth Congregational. Will supply pulpit during month of July or August for use of parsonage and possible honorarium. There are two small children in the family. Have had previous experience with summer supply work. References. Dean E. Dalrymple, 4010 Kalamazoo Avenue S.E., Grand Rapids 8, Michigan.

Grand Rapids, Mich. Methodist. Exchange pulpit and parsonage for three weeks late July or August. Church of 350. Preach Sunday mornings; honorarium. Three children. We are one hour from Lake Michigan beaches; close to varied recreation opportunities.

Carlton A. Benson, 1214 Lafayette S.E., Grand Rapids, Mich.

Saint Joseph, Michigan. First Congregational Church. Will exchange pulpit and parsonage for three Sundays in July and/or August. Church of 1,200 members. Two morning services in new church. Honorarium of \$150. for three Sundays. We have four children (two college sons, one high-school daughter, and one junior-high son). New five bedroom parsonage. On Lake Michigan, two hours from Chicago and three hours from Detroit. Prefer Seattle, Washington, or Denver, Colorado area. For more details, write:

Edward W. W. Lewis, 2001 Niles Avenue, Saint Joseph, Michigan.

Minnesota

Minneapolis. Methodist. Exchange or supply and evangelical denomination, month of August. Area desired, central or southern California. Family, 3 children ages 14, 11, & 8. Previous exchange experience. References. J. Carlton Forsee, Hennepin Avenue Methodist

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 one daughter 13. Would like to ex-
 change with pastor on Atlantic side of
 Florida, near Fort Lauderdale. We are
 located in a suburb of Minneapolis, in
 the heart of the lake country.
 T. R. Moritz, 8000 Portland Avenue.
 South, Minneapolis 20, Minnesota.

Winona. American Baptist. Will supply
 or exchange pulpit and parsonage for
 three weeks during July or August with
 minister of congenial denomination in
 the vicinity of Denver, Colorado. Only
 responsibility here would be to preach
 on Sunday mornings; honorarium. We
 have three children, ages 2, 7, 10. They
 are not allowed to be destructive and
 would expect the same. Winona is a
 lovely city of 25,000. Excellent fishing
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 erences if desired. Write:
 Walter E. Eckhardt, 366 West Broad-
 way, Winona, Minnesota.

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 William C. Lehr, 223 Hickory Tav-
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New York
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munity Congregational Church in New
 York Fingerlake Region near Cornell
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 sibilities. Robert L. Clingan, Box E,
 McLean, New York.

Yonkers, New York. Graduate of
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 sired. Church closed during August here.
 Carl J. Dodds, Jr., 34 Morris Street,
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North Carolina
 Henderson, North Carolina, Congre-
 gational Christian Church. Will ex-
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Sarnia, Ontario. United Church of Canada. Will supply pulpit in California, Florida, or other congenial seaboard area on July 9, 16, 23, in exchange for accommodation for self, wife, daughter 17, son 14. Honorarium acceptable but not decisive.

W. H. John, 180 Stuart Street, Sarnia, Ontario.

Canada

Vancouver, British Columbia. Central Presbyterian. Will exchange pulpit and manse for month of August. Honorarium. House beautifully situated with commanding view of mountains, city and sea. Morning service only.

Edward Bragg, Central Presbyterian Church, 110 Thurlow St., Vancouver, British Columbia, Canada.

Ohio

Medina, Ohio, Congregational Church. Will exchange Parsonage for three or four weeks in June. Large home, four bedrooms, 30 miles from Cleveland, 18 from Akron, 29 from Oberlin. Would like to be in the greater Philadelphia area or non-urban south eastern New York State. Would be willing to conduct Sunday services. Truman D. Whitaker, 217 East Liberty St., Medina, Ohio.

Suburban Cleveland. Methodist. One block from Lake Erie. Eight hundred members, two services, \$25.00 weekly honorarium. Lovely parsonage. Exchange four Sundays, or three, in July or August or combination thereof. Prefer ocean or camping areas. Any compatible denomination.

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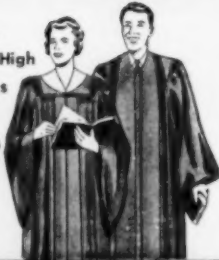


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James A. Thompson, Aldersgate Methodist Church, 4030 Douglas Road, Toledo 13, Ohio.

Pennsylvania
Avoca, Pennsylvania. Presbyterian. Will exchange Manse and Pulpit with minister of congenial denomination any four weeks from mid-July to end of August. One Sunday service, Honorarium. Located near Pocono Vacation Area. 3½ hrs. by car to New York City, 2½ hrs. to Philadelphia. Near State Parks. Have three children, 12, 10 and 8. James H. Glasgow, 1125 Main St., Avoca, Pennsylvania.

Milton, Pa., Evangelical United Brethren. Will exchange Pulpit and Parsonage for two or three weeks in August. Church of 800 with two services per Sunday. Honorarium. We have one daughter, are located in North Central Pennsylvania near state parks and mountains, and have enjoyed successful exchanges previously. Kenneth I. Bower, 118 Lower Market St., Milton, Pa.

Norristown, Pennsylvania. United Church of Christ. Will exchange pulpit and parsonage for any two weeks in July and August (after July 19). New church of 240 with one service per Sunday. Honorarium. Prefer New England or Mid-West. Two children, 14 and 11. Located ten minutes from Valley Forge Park; thirty minutes from downtown Philadelphia; one and a half hours from Atlantic Ocean beaches. Ivan R. Morrin, Rte. 3, Township Line, Norristown, Pennsylvania.

Philadelphia. United Church of Christ (Congregational). Would like to exchange parsonage and pulpit for three weeks, August 21 to September 11, with minister of Chicago church. Small church in city, one service per week. \$15.00 weekly honorarium. Minister will be able to participate in Billy Graham Greater Philadelphia Crusade scheduled August 20 to September 17. Two small children—ages 4 and 2. Prefer city church.

Lowell D. Streiker, 140 E. Allegheny Avenue, Philadelphia 34, Pennsylvania.

South Carolina
Greenville, South Carolina. Southern Baptist Church. Will exchange Pastoriums and Pulpits. (Honorarium is small) first two weeks in August with minister of evangelical Protestant church in upper New York state within 100 miles of Canada. Family of four. Eight room pastorium, two baths. Church within thirty minutes of Blue Ridge Mountains. W. O. Weathers, 105 Courtney Circle, Greenville, South Carolina.

Greenville, South Carolina. Parsonage Exchange. Christian Church minister would like to exchange our ranch style parsonage from August 8 to September 8. No pastoral responsibilities or pulpit responsibilities. I have three children ages 2, 4, and 6. I would like to exchange with a minister in the New York City area toward the New Rochelle, N. Y. area. Parsonage here is near the Great Smoky Mountain Park and the Blue Ridge Mountains and about four hours from the ocean. John B. White, 28 Buena Vista St., Greenville, South Carolina.

Virginia
Roanoke, Virginia. Methodist. Use of parsonage offered in return for supply for any three or more Sundays between June 16 and July 27 while minister directs Work-Camp to Hawaii. Small suburban church, services at 9 and 11. Three bed-room parsonage, all conveniences. Located in beautiful Blue Ridge Mountains of Southwest Virginia, Roanoke is on the Blue Ridge Parkway. Previous exchange experiences. Norman G. Preston, Jr., 2516 Spring Rd., S.W., Roanoke, Virginia.

West Virginia
Hinton, West Virginia. Methodist minister will supply pulpit for three
(turn to page 62)

How to Get Publicity

We do not believe for a minute that Don Mueller, pastor of Grace Methodist Church, Leandro, California, lost that package of mail which held the Race Sunday literature. But he did write an announcement which, we are sure, received a good reading.

Somewhere in my study there is a packet of materials on the Race Relations Day offering. I have to find it to give to Muriel Kahns, chairman of the Christian Social Concerns Commission, so that she can write a letter to the membership, as directed by the official board. The packet will help Muriel explain the urgency of this offering to the members.

My problem is that I can't find the packet. I'm not sure whether to look among the papers in a box that I mentally label "Valuable—Keep" or in the stack I think of as "Important—Do Something About," or whether it is in the letter file where I put "Things I Don't Want to Lose." I've checked all three places, plus other nameless stacks and piles, and can't find it.

All I remember of what I read in the packet is that one out of every five Negro college students in our nation is in a Methodist-sponsored college. And that these colleges are in danger of losing their accreditation due to lack of funds. And that the nation's giving for this cause last year was pathetic in somebody's opinion, and when I looked over the figures I agreed with him.

We will see our Boy Scouts in action on Race Relations Sunday, receiving that offering. I hope all of us who believe in Christian brotherhood will put our hard-earned where our hearts are. You and I can't do much to solve the problem of prejudice, but helping the discriminated-against to get an education is certainly one positive step.

I hope you didn't miss the point of the Parable of the Packet in the shuffle. So many things come hurtling at us, crying "I'm Urgent, I'm Important, I can't wait," that those things we really care about get sidetracked.

For instance, what's the most important thing any man has to do on earth? To get acquainted with his heavenly Father, wouldn't you say? So when did you seek him last through prayer? As for me, here it is, 3 p.m., and I'm just now thinking about my morning devotions.

Curses on thee, Alexander Bell!

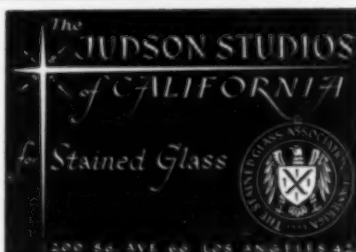
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Sermon For Juniors

Surprise Attack

(Story Facts By T. Z. Koo)

R. E. Eshmeyer*

Ts-Zung couldn't have explained his fall from the tree. Indeed, he thought he'd blacked out. Nevertheless he got up quickly and dusted himself off, then hurriedly examined the long bamboo pole's tip to see if he'd caught the noise maker . . .

No one in all China could have been better at catching cicadas than Ts-Zung, especially when it came to the large black ones which lived high up in a tree and whose color matched that of the bark.

It was these big ones that really let out a loud racket when slightly squeezed where the two abdominal sound-making plates were located. Also, there was no fun equal to surprising a girl out of her wits by making a cicada scream into her ear!

Ts-Zung had gotten up at daybreak to start out with his long pole to gather a wad of spider web on its tip. He'd merely struck the tip of the pole into a spider web then turned it round and round until all the web was neatly wrapped around it. Then on to the next and the next. By the time the sun had dried the dew on remaining webs, which made it hard to see them, he'd gathered quite enough.

To have a good weapon like this was one thing but to find and capture the noise makers was quite another, for they were all protected by their color. To find them he'd come back home to the leaning willow tree where he'd heard them sing. Here he'd placed his head against the trunk to look up along its side, moving around the tree until he'd discovered a bump sticking out against the light. Once he spotted a cicada he could see it well enough even against the dark background.

His experienced eye had soon found a big one, but it was perched quite beyond the reach of his pole. He'd had to climb the tree. Lying some twelve feet up on the slanting trunk he'd anchored himself with legs and feet so that his

hands were free to manipulate the pole.

He could reach the big cicada now and he'd carefully gotten the webbed up of the pole within a few inches of his prey. Now to make a last quick carefully-aimed push and the cicada would be stuck on the bunched web.

He could not remember whether he'd succeeded in doing this, that's why he'd hurried to see.

He had made that strike! He now saw the big fellow struggling for freedom and it made his heart glad. He was about to pick it off the web when he heard his mother come out of the house.

"Ts-Zung," she said, an edge to her voice, "I have seen all. You would have done well to remember Leotzu's wisdom when you over-reached yourself: 'Standing on tip-toe you are not sure of your balance.' But, since you are now twelve and since I know what you want to do with the cicada I demand that you learn and recite to me, before your empty stomach gets any breakfast, two verses from the Bible: Proverbs 17:25—'A foolish son is a grief to his father and bitterness to her who bore him;' and Proverbs 21:17—'He who loves pleasure will be a poor man.'"

Ts-Zung picked up the cicada, examined it fondly, squeezed it gently to hear it sing, then let it go.

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MILLS, INC.**

COHOES, NEW YORK

*Minister, Saint Paul's Evangelical And Reformed Church, Lansing, Michigan.

Church Management: May 1961

ORGAN OF THE MONTH



SAINT PETER METHODIST CHURCH, LOUISVILLE, KENTUCKY

The organ manufacturer:	Conn Organ Corporation—Elkhart, Indiana
Organ installation:	Conn Organ Studios, Inc.—Louisville, Ky.
Style of Church:	Contemporary
Church construction:	Interior finished in hard plaster, exposed laminated beams, planked ceiling, tile floor. Exterior of brick.
Acoustics:	Excellent.
Console:	Conn "Classic" model in walnut finish

Location of console and speakers:

The console is located in the choir area. A total of 21 speakers are built-in in five different locations: two 10" and one 15" are located in each side wall of the choir area; four 10" and two 15" speakers are built into each side wall of the nave; two 10" and one 15" speaker for the swell manual are installed very high in the rear wall of the nave. This unit is equipped with chimes which can be played over the outside tower by the organist, or can be played automatically when so desired.

Completed:

November, 1959. Dedication of the organ was held in the spring of 1960 with a special concert by the internationally known and renowned organist, Richard Ellsasser.

Type of instrument:

Standard Conn "Classic" model with two 61-note manuals and 32-note pedalboard. Equipped with Conn Celeste. An excellent example of a very flexible and complete installation to meet the need of today's modern church.

Value of installation:	Approximately \$6,000.00, exclusive of chimes.
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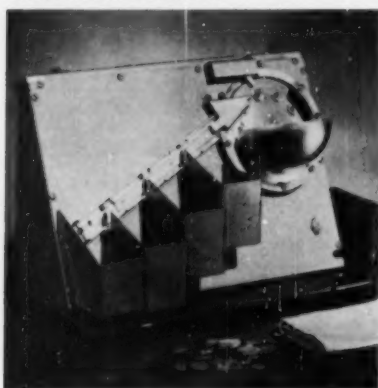
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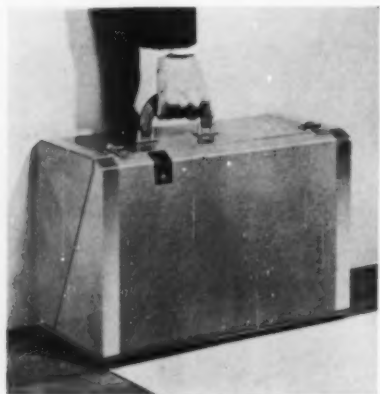
NEW PRODUCTS

PORTABLE ELECTRIC COUNTER-SORTER



Standard Change-Makers, Inc. has announced a new portable counter-sorter. Designated as Model CS-100A, the retail cost of \$199 makes it the lowest priced, electrically-operated counter-sorter on the market. One of the design improvements is a new and specially designated motor.

Chief product features are: 1) unique design, it both counts and sorts; 2) portability, it weighs only 27 pounds, and 3) low price. These features are expected to produce even greater use of the counter-sorter by offices, churches, schools.



The machine is designed for minimum maintenance. Other than the motor, the new model has only two moving parts, both made of durable metal. Overall size is 18" wide, 13" high and 9" deep.

If you wish to have more information on new products described on this page, please circle the corresponding number found on the coupon on page 61. Don't forget to fill out the space for your name, address, and church.

By simply setting the counter, flipping the switch and pouring in coins, the machine automatically counts and sorts 15,000 coins per hour. The new counter-sorter handles 1c, 5c, 10c, and 25c coins. Fifty cent coins remain in the hopper. Separate sorting and counting operations provide an automatic check of the total.

Circle No. 5611 on coupon.

OZALID OVERHEAD PROJECTOR



A new overhead projector for teaching, and church use has been introduced by the Audio Visual Department, Ozalid Division, General Aniline and Film Corporation. The 750 watt overhead projector gives more light with less heat than other 1000 watt projectors, according to the manufacturer. Precise Fresnel lens produces optimum projection results.

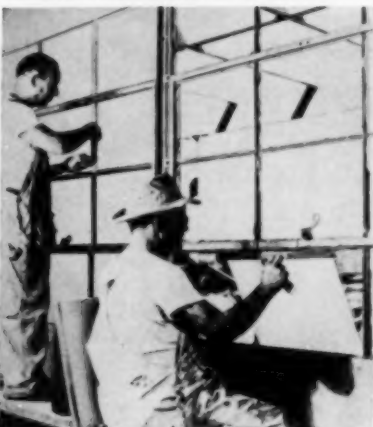
The projector permits use of large slides; is mechanically simple; personalizes the presentation with the communicator facing his audience in a

lighted room; and it gives up-to-the minute presentations through the use of home made and on-the-spot materials.

A convenient focusing knob gives sharp images which remain sharp for all the following transparencies and leaves the speaker free to face his audience. On-the-spot materials may be presented on transparencies with a grease pencil without jiggling or vibration. Double purpose shelves are standard equipment; they hold material at the level of the projection stage—and they support smooth plastic rolls on which the speaker may write or draw during projection, rolling used portions off and new portions on to the projection area. Ball joint feet compensate for uneven table surfaces. Snap-out platen permits quick cleaning. Lamp is readily accessible for removal, and the head post is detachable for easy portability.

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PLASTIC GLAZING PANES



Clear, shatterproof plastic glazing panes which once and for all do away with the age-old hazardous, costly problem of constant replacement of broken glass windows—have been announced by Auburn Plastic Engineering Company.

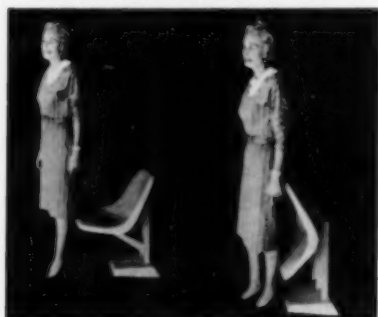
Offering amazing impact strength, the plastic window panes effectively resist vibration and twisting, common enemies of windows, skylights, etc. in addition to shock impact (from flying stones, etc.) and thermal expansion.

The plastic panes are available in a wide variety of sizes, adaptable to both wood and sash, and to all types of buildings. Installation is similar to ordinary glass panes and can be simply and rapidly done by regular maintenance personnel.

Where visibility is not required, special Auburn translucent plastic panes in various colors are also available.

Circle No. 5613 on coupon.

TILT-UP PLASTIC CHAIRS



Contoured individual tilt-up chairs for church and auditorium seating are available at less cost than traditional seating, yet provide a new degree of comfort, beauty, and ease of maintenance. Manufactured by Pacific Seating Corporation, these new "Contours" have an exclusive tilt-up feature which instantly creates wider aisles.

Circle No. 5614 on coupon.

"PICTURE WINDOW" UMBRELLA FOR CHURCH USHERS



This new crystal-clear-vinyl SEE-BRELLA (tm) is ideal wet-weather protection for ushers, members, children, and parking supervisors. Over four feet wide, broad enough to shelter three

people comfortably, the SEE-BRELLA lets you look *through*, not under, when rainy winds blow—prevents mis-steps and accidents. It is remarkably lightweight, too, and the sturdy, heavy-gauge vinyl can't get soggy or heavy—rain rolls off. Has rugged 16-rib aluminum and steel windproof frame, with easy-grip wooden ball handle. Closes to 35" length, comes complete with protective vinyl sheath case, stows neatly in car or closet. For protection against loss, the vinyl may be "personalized" with easily available vinyl-dye marking ink. Every church minister, head usher and parking supervisor can use a SEE-BRELLA to ad-

vantage. Available by mail, only \$10.95 plus 50c shipping. Exclusively from Bradford's, Inc., New Jersey.

Circle No. 5615 on coupon.

INEXPENSIVE TABLE



To receive further information on products advertised and new product items cut coupon below on dotted line. Fold, staple or tape at the bottom and mail.

MAY 1961 Advertiser Information

Circle Number Listed in Advertising Index
(Service Expires June 15, 1961)

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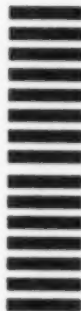
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VACATION EXCHANGE

(continued from page 56)

or four Sundays in midsummer. Can exchange residences if desired. No supply work here.

Fred B. Wyand, 217 Ballangee Street, Hinton, West Virginia.

Wisconsin

Oconto Falls, Wisconsin. Methodist Church. Will exchange pulpit and parsonage or lake cottage with pastor in New England for three or four weeks

in July and beginning of August. Two preaching services on Sunday morning. We have no children and are situated in Northern Wisconsin resort area. The lake cottage is only twelve miles from town on a good swimming and fishing lake. Scores of other lakes within a few miles.

Cecil V. Dawson, 228 Union Avenue, Oconto Falls, Wisconsin.

CLOSING DATE FOR 1961
VACATION EXCHANGE IS
APRIL 25, 1961.

— CM —

Information below may be mailed postage prepaid
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FOR MINISTERS AND ARCHITECTS

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We will send one year's subscription (value \$3.50) to the chairman of your building committee if you will give us information about your building program in the spaces provided below. Your chairman will not only receive the magazine, but literature valuable in planning will be sent from several sources.

Church Management, 2491 Lee Boulevard, Cleveland Heights 18, Ohio

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Yes () No ()

Approximate Cost \$ _____

() Information will be placed in our brochure,
"These Churches Will Build." If you wish
to see a copy check here.

Signed _____

If pastor, check here ☐

Address _____

THE PREACHER'S BARREL

(continued from page 39)

Can it be that people have moods for sermons as for other things, or are their minds merely porous? I have discovered that the majority retain very little of what they hear, and easily forget the rest. If it had been some questionable story, or a piece of gossip about the minister, or one of his family, or one of her bridge parties, I know that lady who couldn't recall my sermon, would have had a very long memory.

The preacher's barrel holds much that is nourishing and stimulating. Biblical truths never change, and old sermons contain old faiths which can always be viewed in a new light. Illustrations which are the windows of a discourse are always enjoyed, unless they are dated technically. Then they can easily be replaced with those of a more modern slant. Sin, love, judgment, these things are eternal—the barrel holds them all.

Let the modern preacher never be ashamed of his barrel. "Roll out the barrel" was an invigorating song in Britain during the dark days of the last war, and it can be stimulating again on the theological battlefield.

The sermons in the barrel may be dog-eared and decrepit; the earlier utterances crude, ungrammatical, unpersuasive, but the sweat and tears of the embryo preacher are there also. Sometimes it needs just a little remodeling job to make the sermon more palatable, and that task is often more difficult than making a new sermon.

Preacher, keep the barrel, for its contents are still precious. As a sage wrote long ago. "Be a real man, not a sham aristocrat. Be sincere with yourself, your friends, your work. With sincerity, a few talents, and a little strength may go far. Without it, genius itself may fail."

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Rate for Advertisements inserted in this Department. Minimum space is one inch with a minimum rate of \$8.00. All ads in excess of the minimum will be billed at corresponding rates. All classified advertising is payable in advance. The publisher reserves the right to decline advertising and refund remittance. No agency commission payable on classified ads.

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Planning the wedding, reception, church, music, etc. 60c each; \$6.50 per dozen.

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Cleveland 7, Ohio

EDITORIALS

(continued from page 8)

for full satisfaction the mature minister would like qualifications like these:

A congregation large enough and with sufficient resources to provide a good building, equipped for worship, education, and fellowship.

A budget large enough to provide a good organ and good music.

Income sufficient to pay a qualified educational director to assure high standards in the church Sunday school.

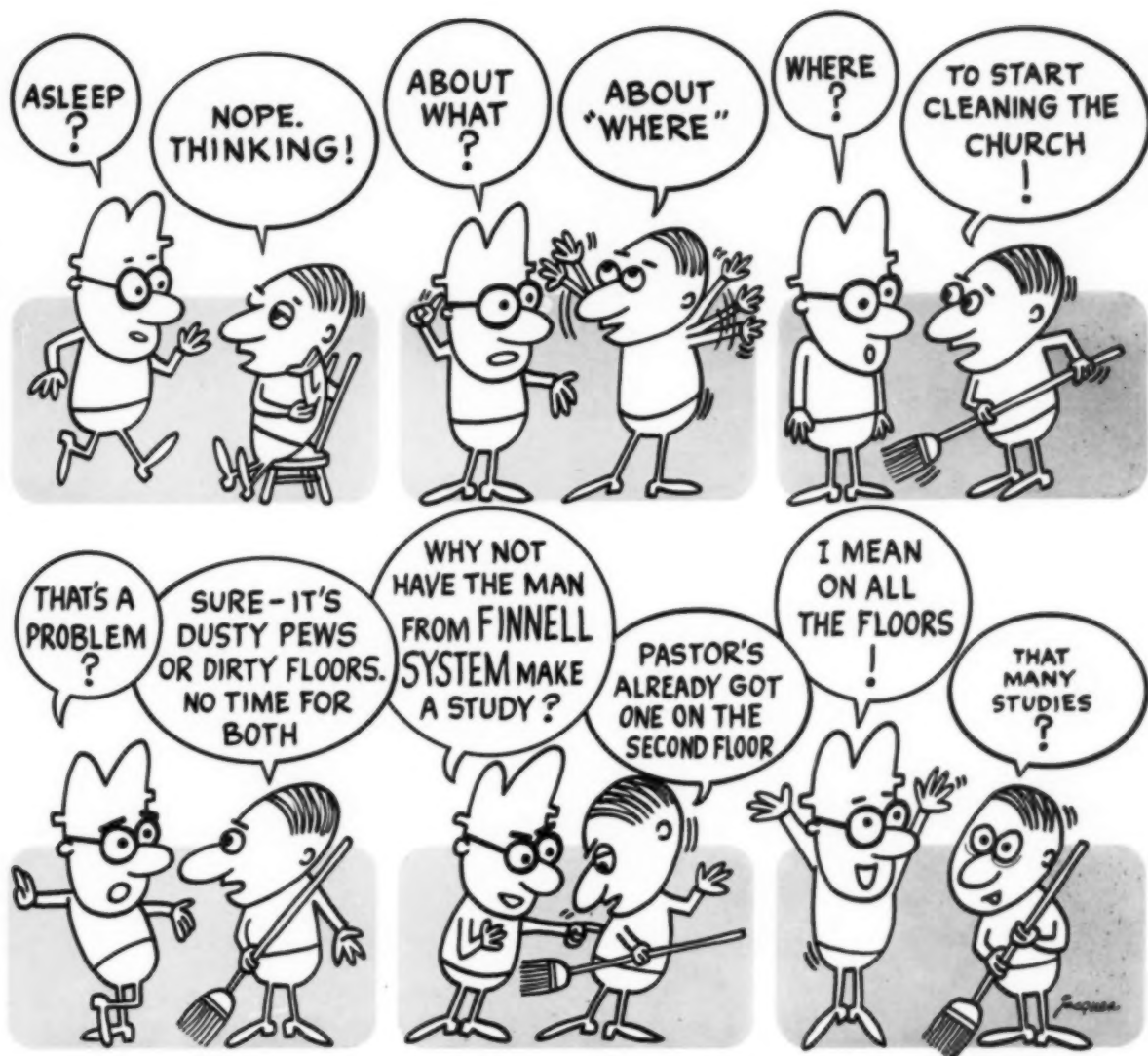
Sufficient help to meet the demands of traditional pastoral calling and spiritual counseling.

Of course we have been running up quite a budget. Based on present standards of stewardship, a total of \$50,000 is now necessary for the local budget. That will mean a church with 750 to 1,000 members. I believe that a careful study might show that a congregation of this size, with a staff of this nature, not alone gives the pastor the best satisfactions but is financially and functionally the most efficient. Also, it places the pastor in a position to preserve his home life, protect his hours of study, and lead to the feeling that he is a master of his job instead of being mastered by it.



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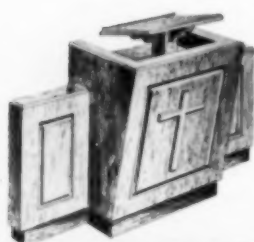
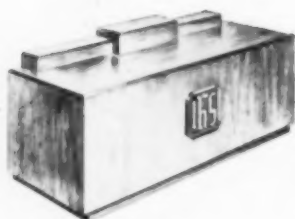
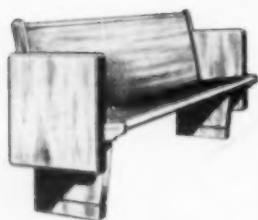


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